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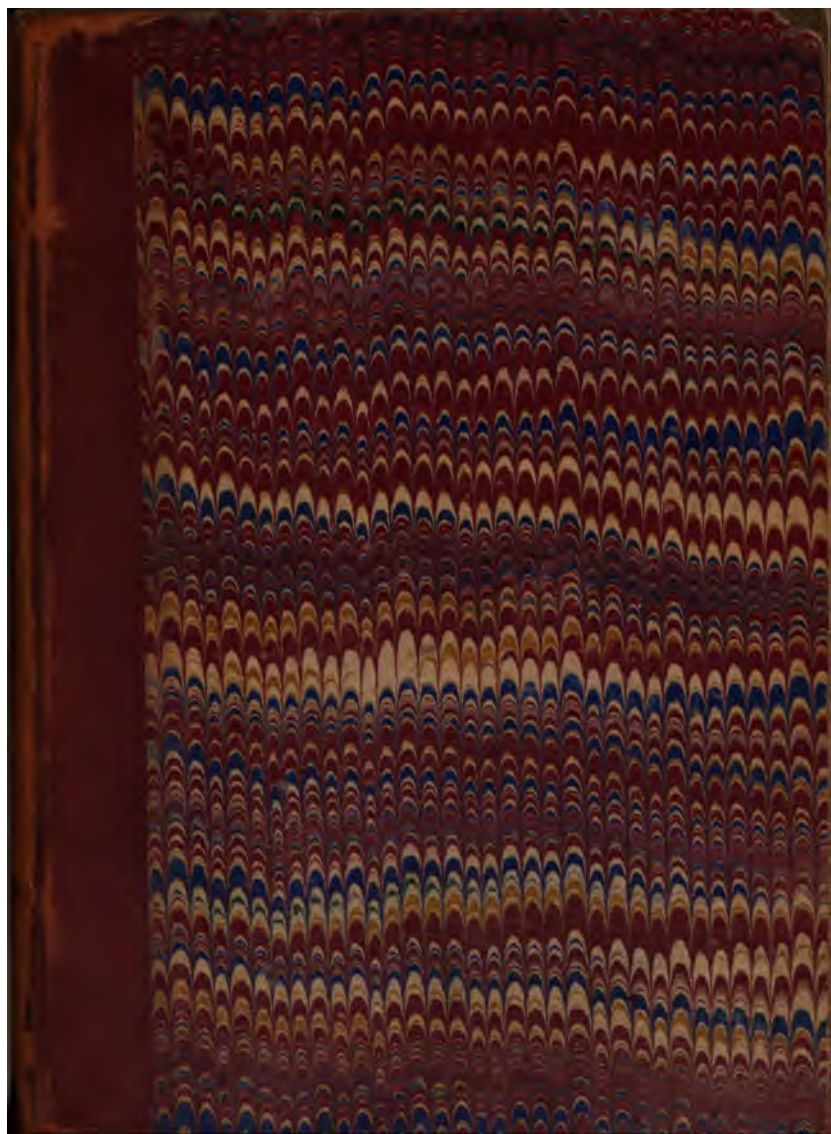
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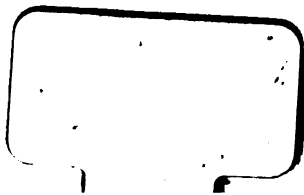
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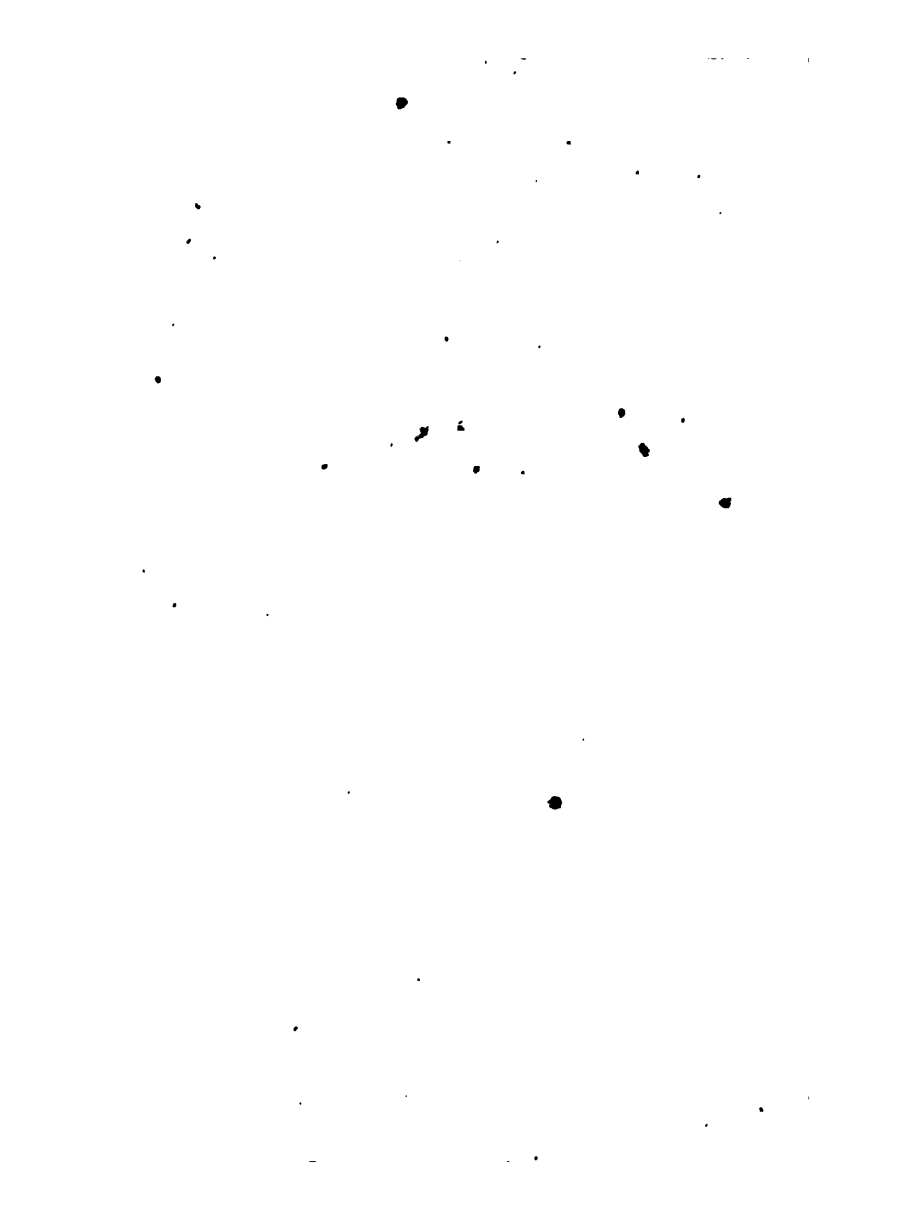




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# BRITAIN'S SOCIAL STATE.

BY

DAVID LEWIS,

One of the Magistrates of Edinburgh.

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"Every day's experience goes to confirm me in my opinion that the Temperance Cause lies at the foundation of all Social and Political Reform."

—Richard Cobden.

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THIRD THOUSAND.



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# BRITAIN'S SOCIAL STATE.

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## CHAPTER I.

### INTRODUCTION.

THE social condition of the United Kingdom is a subject attracting general attention. How the sinking and suffering masses are to be elevated, and the renovation of society secured, is a problem demanding the consideration of every thoughtful member of the community. All classes are concerned in its satisfactory solution, and no one is entitled to regard it with indifference. In an especial manner it demands the prompt attention of statesmen, ministers of religion, and all whose peculiar function it is to look to the cultivation of humanizing agencies, and to the correction of all that tends to degrade the people. In scanning the state of British society the most superficial observer cannot fail to discover that Intemperance occupies a most prominent position in our social degradation, and is consequently an evil against which the friends of humanity should unite, and wage a war of uncompromising hostility.

We can conceive of few things more painful to an enlightened and reflective mind, than to bring up before his view the fearful prevalence of this vice,

and to brood over the tide of temporal and spiritual desolation with which it inundates the homes of his countrymen. While he opens the records of his country's shame, and gazes upon the panoramic views of crime, pauperism, disease, and premature death, caused by this wide-spread evil; and while he reflects upon the scenes of wretchedness and misery ever coming under his observation, he feels as if overwhelmed in difficulty and despair, and disposed instinctively to shrink from the consideration of such a subject. Believing, as we do, that the safety of our country and the temporal and spiritual welfare of thousands of our people depend upon the eradication of this vice, we regard it as the duty of all who seek the improvement of society and the elevation of the masses, to ponder well the evils of the drink system, the destructive character and extent of which, we hesitate not to say, are as yet comparatively unknown.

So lamentably ignorant are the great mass of the British people of the true nature and debasing tendency of intoxicating drinks, and the demoralizing influence of the drinking customs, that instead of being up and at work for their subversion, they with an unaccountable infatuation, are endeavouring to throw around them the shield of respectability and religion, and maintaining and defending them with an energy and a zeal as if life itself were dependent upon their continuance. Unmindful of their responsibility, and regardless of the danger by which they are surrounded, they may be compared to a crowd of

children sporting themselves in the streets of a great city, while the foundations are being shaken and removed by the first heavings of an earthquake. For as surely as cities have been overthrown by such convulsions, so surely is strong drink gathering the elements of a moral earthquake at the base of our social structure, which, if not removed, will ultimately explode and shake to its foundations our social organization, and arrest the progress of those moral and religious institutions which are the pride and glory of the British empire.

For nearly forty years special attention has in this country been directed to the evils and enormities of the drink system, and the practice of abstinence from all intoxicants has been pressed upon the attention of the people, as the only efficient remedy for drunkenness. As the object of this work is to demonstrate the manufacture, sale, and use of alcoholic liquors as beverages to be the prolific source of those social evils with which our country is afflicted—and to propound, illustrate, and enforce the principles of the Temperance movement—we do so under the conviction that temperance reform is indispensable to the elevation of the people. Other charitable and philanthropic movements may ply their disinterested efforts with unwearied zeal, but experience proves that upon the triumph of the Temperance Reformation must depend their failure or success.

## CHAPTER II.

## INTOXICATING DRINK USELESS FOR DIETETIC PURPOSES.

During the last half century the public mind of this country has undergone many changes, and in no case has it been more important than in relation to the true character of the drink system. Fifty years ago intoxicating liquors were almost universally regarded as not only desirable, but as absolutely indispensable to rational enjoyment. Not only were they in popular use, but they were in high repute among all classes of society by reason of the invigorating and sustaining properties which they were supposed to possess. It is now happily otherwise, there being a strong, healthy, and increasing public opinion against the use of alcoholic liquor, either as an article of diet or a legitimate beverage. Not only are their life-giving properties denied, but they are freely condemned by vast multitudes of the people, as being not only non-sustaining, but positively injurious in a physical point of view. This idea now leavens all classes in the community to an incalculable extent, and as an earnest of the sincerity of their expressed convictions, millions of British subjects have personally abandoned the use of all alcoholic liquors, and banished them from their tables as unworthy their continued patronage. To the temperance movement belongs exclusively the credit of having so far succeeded in bringing

about such an important and promising revolution in public sentiment. That this change is more than justified, it will be our endeavour to demonstrate in the discussion of those several propositions which it is the object of the present work to illustrate and establish.

That all intoxicating liquors are perfectly useless for every purpose of life as articles of diet, is a proposition from which very many still continue to dissent. That it should be so, is not surprising, when it is kept in view that prejudice and interest are both arrayed against the reception of what, we are free to admit, is by no means generally recognized as a popular truth. Those only who know how difficult it is to subdue individual prejudice can fully understand the obstacles to be encountered before the national prejudices of centuries can be overcome, more particularly in a matter of this kind, where the evil to be dealt with has been for generations associated with all the conditions of life, and entwined around all the social and religious institutions of the country. In like manner it is only those who have a clear perception of the universal selfishness of mankind that can estimate aright the almost superhuman efforts which are required to carry conviction to the heart of a nation, whose untold millions of capital are invested in an adverse direction, and which in the present case are largely dependent upon the continuation of the drink system. That intoxicating liquors are useless as articles of diet is however nevertheless true, gainsay it who will. Thanks to

the investigations of science, and to the progress of physiological discovery, this is no longer a matter of speculation, but of indisputable fact, demonstrated and established beyond all question, unless the testimony of the most competent and reliable authorities is to be utterly disregarded.

It may be well here to observe that in speaking of the intoxicating beverage, the term must not be understood to apply exclusively to wine, brandy, or spirits, or to any specific form of distilled or fermented liquors. Professor Miller says:—"All intoxicating beverages contain alcohol as their characteristic and essential ingredient; and however they may vary in taste or appearance, their chemical constitution as intoxicants is practically the same. Beer, no doubt, is less hurtful than brandy—wine less dangerous than whisky, but chiefly because they contain less alcohol."<sup>1</sup> It is alcohol which produces intoxication, and wherever this insidious and destructive agent is to be found—no matter by what name the fluid with which it is associated may be called—its essential nature remains unchanged and indestructible by any process of dilution.

#### IS ALCOHOL FOOD?

Alcohol forms no part of the human frame, and as it refuses to assimilate with any part of the physical organism, it can in no sense be regarded as food. Food, to strengthen, must become living substance,

<sup>1</sup> *Alcohol: its Place and Power*, p. 21.

and give force by decomposition. By being transmuted into that which gives strength and vitality to the system, it ceases to be food, just as gunpowder ceases to be gunpowder after its force is expended in blasting a rock or in propelling a cannon-shot. As additional gunpowder is required for continued blasting operations, so is additional food required to sustain continued mental and physical exertion. There is here required that which alcohol can never supply, seeing that by a law of its nature it remains in the system unchanged, until thrown off by the skin, lungs, and kidneys. Instead of being welcomed into the stomach as nutritious diet, it is speedily ejected as a foreign element that finds no sympathy in nature's *receptacle* for food, and is absorbed by the veins and carried by the blood into all the tissues, and latterly expelled. The rapidity with which alcohol is expelled from the stomach has been shown by the experiments of Dr. Percy,<sup>1</sup> who found that, when strong alcohol was injected into the stomach of dogs, the animals would sometimes fall insensible to the ground, *immediately* upon the completion of the injection, their respiratory and cardiac movements ceasing within two minutes; and that on *post-mortem* examination in such cases, the stomach was nearly empty, whilst the blood was highly charged with alcohol; thus rendering it almost certain that not merely the final destruction of nervous power, but the immediate loss

<sup>1</sup> *Experimental Inquiry concerning the Presence of Alcohol in the Ventricles of the Brain*, p. 61.



of sensibility, was due to the action of alcoholized blood upon the nervous centres. That alcohol has the same action, and produces the same effects, in man as in the lower animals, was demonstrated by the experiments of MM. Lallemand, Perrin, and Duroy, to which we shall have further occasion to refer.

The proposition that alcohol is not food is one becoming increasingly popular among scientific and reflecting men. Dr. Charles Wilson says, that "no circumstances of ordinary life can render even the moderate use of ardent spirits or other intoxicating fluids either beneficial or necessary, or even innocuous."<sup>1</sup> The disordered functions of nutrition caused indirectly by its action on the stomach, and directly by its own absorption and diffusion throughout the system, contribute to the production of an ill-assimilated blood, and tend to attach new forms of danger to every description of disease or accident."<sup>2</sup> Dr. Edward Smith says: "Alcohol is not a true food, and it neither warms nor sustains the body by the elements of which it is composed." Dr. Carpenter, in treating upon food and the digestive process, in his invaluable work on physiology, makes the following explicit statement: "The use of *alcohol*, in combination with water and with organic and saline compounds, in the various forms of fermented liquors, deserves particular notice on account of the numerous fallacies which are in vogue respecting it. In the *first* place, it may be

<sup>1</sup> *Pathology of Drunkenness*, p. 24.

<sup>2</sup> *Ibid*, p. 18.

safely affirmed that alcohol cannot answer any one of those important purposes for which the use of water is required in the system; and that, on the other hand, it tends to antagonize many of those purposes, by its power of precipitating most of the organic compounds whose solution in water is essential to their appropriation by the living body. *Secondly*, The ingestion of alcoholic liquors cannot supply anything which is essential to the due nutrition of the system; since we find not only individuals, but whole nations, maintaining the highest vigour and activity, both of body and mind, without ever employing them as an article of diet. *Thirdly*, There is no reason to believe that alcohol, in any of its forms, can become directly subservient to the nutrition of the tissues; for it may be certainly affirmed that, in common with non-azotized substances in general, it is incapable of transformation into albuminous compounds; and there is no sufficient evidence that even fatty matters can be generated in the body at its expense. *Fourthly*, The alimentary value of alcohol, if it possess any, consists merely in its power of contributing to the production of heat, by affording a pabulum for the respiratory process: whilst the result of the experience of Arctic voyagers is *most decided* in regard to the comparatively low value of alcohol as a heat-producing material. *Fifthly*, The operation of alcohol upon the living body is essentially that of a *stimulus*, increasing for a time, like other stimuli, the vital activity of the body, and especially that of the nervo-muscular apparatus, so that a greater effect may often be pro-

duced in a given time under its use than can be obtained without it; but being followed by a corresponding depression of power, which is the more prolonged and severe in proportion as the previous excitement has been greater.”<sup>1</sup>

Dr. B. W. Richardson, F.R.S., in treating of alcohol as food, says: “Speaking honestly, I cannot by any argument yet presented to me, admit the alcohols through any gate that might distinguish them as separate from other chemical bodies. I can no more accept them as foods than I can chloroform, or ether, or methyal. That they produce a temporary excitement is true, but as their general action is quickly to reduce animal heat, I cannot see how they can supply animal force. I see clearly how they reduce animal power, and can show a reason for using them in order to stop physical or to stupefy mental pain; but that they give strength, i.e. that they supply material for construction of fine tissue, or throw force into tissues supplied by other material, must be an error as solemn as it is widespread. . . . To search for force in alcohol is to my mind equivalent to the act of seeking for the sun in subterranean gloom until all is night.”<sup>2</sup>

An explanation of the antagonism of the stomach to alcohol is suggested by the opposition which that agent presents to the process of digestion. Dr. Wilson says: “The investigations of physiologists prove that

<sup>1</sup> *Principles of Human Physiology*, by William B. Carpenter, M.D., F.R.S., F.G.S., F.L.S.; edited by Henry Power, M.B. Lond., F.R.C.S. Seventh edition.

<sup>2</sup> Report of the British Association, 1869, p. 417.

the effect of ardent spirits received into the stomach along with the food is to harden certain of the substances and so to render them less divisible, while they otherwise tend to impede the digestive process."<sup>1</sup>

Dr. Munroe, F.R.S., corroborates this view of the case when he says that "alcohol has the peculiar power of chemically affecting or decomposing the gastric juice, by precipitating one of its principal constituents, viz. PEPSINE, rendering its solvent properties much less efficacious. Hence alcohol cannot be considered either as food or as a solvent for food. Not as the latter certainly, for it refuses to act with the gastric juice."<sup>2</sup> The same authority in a recent publication further says: "If a person take an ounce of alcohol, it is immediately thrust out again as an intruder by every eliminating organ of the body, in greater or less quantities. Is it reasonable to suppose that the body will treat one portion of alcohol as a rogue and vagabond, or an inveterate foe, and retain the other portion as a welcome friend, when the action of alcohol must ever be the same? Can alcohol build up or repair nitrogenous tissue, when alcohol contains not a particle of nitrogen in its composition? It is an acknowledged fact that nitrogenous food nourishes the body in the sense of assimilating itself to the tissues: alcohol does not. Plastic food feeds the blood-cells; microscopic investigation shows that alcohol destroys them. Food excites, in health, to normal

<sup>1</sup> *Pathology of Drunkenness*, p. 46.

<sup>2</sup> *The Physiological Action of Alcohol*, p. 7.

action; alcohol tends always to feverishness, inflammation, and abnormal action. Food gives force to the body; alcohol excites reaction and wastes force in the first place; and in the second, as a true narcotic, represses vital action and corresponding nutrition. . . .

"To preserve the body in health, to keep it in repair, and to generate heat and force, it is absolutely necessary that it should be supplied with three things, viz. fresh air, pure water, and good food. These are the necessities of life, to abstain from which it would be impossible. Is alcohol a necessary of life? Let the millions of total abstainers testify that they are better in health, happier in mind, stronger in body than they would be if they indulged in the use of spirituous liquors."<sup>1</sup>

Professor Miller, in further support of our argument, says that "*Alcohol is not food*. Instinct does not make it so. The child, like the animal, turns from it with disgust. Food satisfies; alcohol breeds thirst and appetite; it beguiles the stomach with a craving that is insatiable, till both sense and reason reel; the frame even when saturated is not satisfied, but, like the daughter of the horse-leech, still cries, 'Give, give.' It is not food in any sense appreciable to common sense. Let it not be used as food. It cannot nourish or give strength; it can only stimulate. It cannot give working power; it can only prolong the expenditure of what you already have;

<sup>1</sup> *Is Alcohol a Necessary of Life?* p. 5.

and, further, it hampers and opposes you in getting that store renewed. It is not food in any sense appreciable to *chemical* sense. Nature can make nothing of it for her organism. It will not digest, or burn, or change in any way. As it came in, so it is put out—impracticable.”<sup>1</sup>

Dr. B. W. Richardson, F.R.S., in his fourth report to the British Association, says: “The alcohols as taken into the body did not enter into any combination which changed their composition, but passed out of the body chemically as they entered it, and the evolution and time of their evolution was the mere matter of so much expenditure of force caloric to raise them and carry them off. Intoxicated animals recovered more or less quickly according to the temperature in which they were placed. All alcoholic bodies are depressants, and although at first, by calling injuriously into play the natural force, they seem to excite, and are therefore called stimulants, they themselves supply no force at any time, but take up force, by which means they lead to exhaustion and paralysis of power. In other words the calorific force which should be expended on the nutrition and sensation of the body is expended on alcohol.”<sup>2</sup>

Dr. Sydney Ringer, in his recent work *On Therapeutics*, says, “It is evident alcohol is not a necessary or even a useful article of diet for the healthy; an assertion proved by varied and repeated experience,

<sup>1</sup> *Alcohol: its Place and Power*, pp. 204, 205.

<sup>2</sup> Dr. Richardson *On the Action of Methyl Compounds*, p. 51.

as it has always been found by army medical men that fatigue can be better endured by the troops, and the extremes of climate better borne, if alcohol be altogether abstained from.”<sup>1</sup>

#### DOES ALCOHOL PROMOTE DIGESTION?

Dr. Forbes Winslow relates an interesting and instructive experiment that was made by a medical gentleman upon two members of his own family, and which illustrates the injurious effects of alcohol in the process of digestion. Referring to a tract on wine and spirits, he says: “A late ingenious surgeon, occupied for a great part of his life in experiments equally well conceived and accurately executed, gave to one of his children a full glass of sherry every day after dinner for a week. To another child, nearly of the same age and under similar circumstances, he gave a large China orange for the same space of time. At the end of the week he found a very material difference in the pulse, the heat of the body, and the natural secretions of the two children. In the first the pulse was quickened, the heat increased, the renal secretion was highly coloured, and the evacuations were destitute of bile; whilst the second had every appearance of high health. He then reversed the experiment; to the first-mentioned child he gave the orange, and to the other the wine. The effects followed as before,—a striking and demonstrative proof

<sup>1</sup> *Hand-book on Therapeutics*, p. 228.

of the pernicious effects of vinous liquors on the constitution of children in full health. The deficiency of bile is full evidence of the injurious effect of the wine upon the digestive organs in this double experiment.<sup>1</sup>

Before leaving the subject of alcohol and digestion, we would call attention to three experiments made by Dr. Munroe, F.R.S, whose attention has been largely directed to the subject of alcohol in its relation to animal structure. The experiments, as will be seen, show the process of digestion, with and without the intervention of alcohol, and extending over a period of ten hours:—

#### THREE EXPERIMENTS ON ALCOHOL AND DIGESTION.

Finely minced Beef.	2d Hour.	4th Hour.	6th Hour.	8th Hour.	10th Hour.
I. Gastric-juice and Water.	Beef became opaque.	Digesting and separating.	Beef much loosened.	Broken up into shreds.	Dissolved like soup.
II. Gastric-juice and Alcohol.	No alteration perceptible.	Slightly opaque; but beef unchanged.	Slight coating on beef.	No visible change.	Beef solid; on cooling pepsine precipitated.
III. Gastric-juice and Peps. Ale.	No change.	Cloudy, with fur on beef.	Beef partly loosened.	No further change.	No digestion; pepsine precipitated.

1 “Dr. Lankester, F.R.S. (Dr. Lees says) absurdly perverts these experiments, and represents Dr. Munroe as arguing that beef would *never* be digested in the stomach if alcohol be taken! Now all that these experiments prove—and that they do most con-

<sup>1</sup> On Uncontrollable Drunkenness considered as a Form of Mental Disorder. Dr. Forbes Winalow, p. 20.



clusively—is, that alcohol does not either digest food, or aid gastric juice to digest it, but *so long* and *so far* as it operates at all, *protracts* that process. Luckily for men, the alcohol does not *stop* in the stomach, and when it disappears, a new supply of gastric juice follows, which may complete the digestion. From the *Social Science Review*, however, I quote entire Dr. Lankester's *delustration*, as the essence of incoherency:—

“‘From this experiment Dr. Munroe *infers that the same process goes on in the stomach as goes on in the glass phial; but nearly all the conditions are different in the living stomach to (from ?) what they are in a glass phial.*’ Are they? Let us, then, mark, learn, and inwardly digest them.

“IN THE PHIAL.

1. The contents *are churned*.
2. The temperature is 100 deg.
3. There is the gastric acid juice of the chemist.

IN THE STOMACH.

1. It *churns* its contents.
2. The temperature is 100 deg.
3. There is the gastric acid juice of nature.”<sup>1</sup>

Dr. Lees, in submitting the above, very summarily and effectively disposes of the objection raised by Dr. Lankester to the results of these experiments. He accuses the doctor of absurdly perverting the experiments, and of representing Dr. Munroe as arguing that beef would never be digested in the stomach if alcohol be taken. Dr. Lees argues that all that these experiments prove—which they do most conclusively—is, that alcohol does not either digest food or aid the gastric juice to digest it; but that, on the contrary, *so long* and *so far* as it operates at all, it *protracts* the process of digestion. He very properly remarks that it is fortunate that the alcohol does not stay in the stomach, but is expelled, after which a

<sup>1</sup> *Is Alcohol Medicine?* p. 90.

new supply of gastric juice follows, to complete the digestion that has been interrupted.

The injurious effects of alcoholic liquors on the stomach have been ocularly demonstrated by Dr. Beaumont in his wonderful experiments on Alexis St. Martin, a youthful Canadian of good and robust constitution, who had a portion of his stomach laid bare by a gun-shot wound. Through the skilful attention of the doctor Alexis permanently recovered, and became the father of a family, for whom he was able to provide by manual labour. Strangely enough, though regaining perfect health, an orifice or aperture was left, by which Dr. Beaumont was able to make many experiments extending over a number of years. He arrived at the following among other conclusions: viz. that "the whole class of alcoholic liquors, whether simply fermented or distilled, may be considered as narcotics, producing very little difference in their ultimate effects on the system;"<sup>1</sup> and "that the use of *ardent spirits always* produces disease of the stomach if persevered in."<sup>2</sup>

Professor Miller, in referring to the action of alcohol on the stomach, gives forth no uncertain sound. He says: "Chemistry and physiology have demonstrated undeniably that alcohol can be of no manner of use to him in the way of nutrition or food. It is quite indigestible. The stomach, bowels, and other organs can make nothing of it; for the gastric juice, even in its most concentrated and active state, it does not care

<sup>1</sup> Beaumont's *Experiments*, p. 50.

<sup>2</sup> *Ibid.* p. 276.

one straw. As it went into the man, so at its leisure it goes out, unchanged and unchangeable."

Professor Moleschott says: "Alcohol does not effect any direct restitution, nor deserve the name of an alimentary principle."

Dr. T. R. Chambers is no less definite in his condemnation of alcohol as an alimentary principle. He says: "It is clear that we must cease to regard alcohol as in any sense an aliment, inasmuch as it goes out as it went in, and does not, so far as we know, leave any of its substance behind it."

Lionel S. Beale, M.D., F.R.S., says: "Alcohol does not act as food; it does not nourish tissues. It may diminish waste by altering the consistence and chemical properties of fluids and solids. It cuts short the life of rapidly-growing cells, or causes them to live more slowly."

Dr. Markham affirms that "alcohol is not a supporter of combustion: it does not prevent the tear and wear of tissues. Part, and probably the whole of it, escapes from the body; and none of it, so far as we know, is assimilated, or serves for the purposes of nutrition. It is therefore not a food in the eye of science."

Dr. Edward Smith, F.R.S., is equally emphatic. He says: "Alcohol is not true food, and it neither warms nor sustains the body by the elements of which it is composed."

Dr. James Edmunds corroborates this view when he says that "alcohol is in fact treated by the human system, not as food, but as an intruder and a poison."

The popular notion that alcohol is useful for dietetic purposes appears to have got its death-blow from the searching and invaluable experiments of MM. Lallemand, Perrin, and Duroy. The result of the labours of these distinguished philosophers was to demonstrate by a series of experiments that alcohol is not food, and that while it acts in a feeble dose as an excitant, it acts in a large dose as a stupefiant: that it is neither transformed nor destroyed in the organism, and that it is eliminated completely from the system as alcohol, the organs of elimination being the lungs, the skin, and especially the kidneys.<sup>1</sup>

The accuracy of these results has been very generally allowed by the medical and scientific world, but there are those who have demurred. It would have been strange had it been otherwise. Among the most prominent of those who decline to accept these conclusions as satisfactory is Dr. Anstie, who nevertheless admits "when a dose has been taken sufficient to produce more or less profound intoxication, alcohol is so copiously eliminated by the skin, lungs, and kidneys—especially the latter—that there is some reason to think that as much as from a fourth to a third of the dose takes leave of the body in an unchanged condition within the course of forty-eight hours." While refusing to accept the conclusions of the French philosophers, Dr. Anstie is candid enough to acknowledge it to be "true that the intermediate compounds between alcohol on the one side, and carbonic acid and

<sup>1</sup> *Du Role de l'Alcool.*

water on the other, which would represent the stages of transformation of the former into the latter, have not yet been satisfactorily proved to exist in the organism after a dose of alcohol has been taken.”<sup>1</sup>

#### DOES ALCOHOL PRODUCE FATTY DEGENERATION?

It has been frequently urged as an argument in support of the alleged benefits to be derived from alcoholic liquors as food, that in many cases those who have been known freely to indulge in them have greatly increased in weight. No greater mistake can be committed than to believe that increased weight necessarily implies increased health. What medical man does not know the difficulties with which he has to contend in battling with disease when it has taken possession of a heavy corpulent beer-drinker—one whose system has become soaked with the unwholesome fluid? The least observant must have noticed how frequently the most trivial ailment or accident results in the sudden death of persons of this description. “We talk of purifying the atmosphere by sanitary reforms,” says Dr. Carpenter; “but so long as we habitually take alcohol into our blood, so long do we prevent our bodies from being cleansed and sweetened by the process which an all-wise Creator has provided for that express purpose.”<sup>2</sup>

Dr. McCulloch, in an admirable paper, wherein he

<sup>1</sup> *A System of Medicine*, edited by J. Russell Reynolds, M.D., F.R.C.P.; vol. ii. p. 66.

<sup>2</sup> *Physiological Errors*, p. 22

discusses the question, "Does Alcohol arrest Metamorphosis, and thereby save Tissue?" says: "I have no doubt that in general the body gains weight during the use of alcohol, for almost all experimenters agree in stating so; but it is an extraordinary fact that, so far as I know, not one of them, excepting Dr. Edward Smith, seems even to suspect that that increase of weight is occasioned, not by the arrest of the metamorphosis of tissue, but by the dangerous retention of the waste matter in the system, which would have been properly thrown off by the appropriate organs but for the pernicious influence of the alcohol."<sup>1</sup>

It will thus be seen that, according to Dr. M'Culloch, the increase of weight is accounted for by the retention of *waste* matter in the system, which, but for the intervention of alcohol, would have been excreted by the skin, kidneys, and lungs.

This reasonable and, to our mind, satisfactory solution of the difficulty, is supported by the following from an able criticism of Dr. Hammond's experiments in *Meliora*. The writer says "that alcohol should also contribute to the fattening process, under certain conditions, and produce, in 'drinkers,' the 'fatty degeneration' of the blood, follows as a matter of course, since on the one hand we have an agent that retains waste matter by lowering the nutritive and excretory functions, and on the other hand a direct poisoner of the vesicles of the vital stream."<sup>2</sup>

<sup>1</sup> Vide *Proceedings of the International Temperance Prohibition Convention*, p. 229.

<sup>2</sup> Vide *Meliora*, April, 1861.

Dr. M'Culloch and the writer in *Meliora* are corroborated by Dr. Carpenter, who says: "The habitual presence of alcohol in the blood strongly disposes to fatty degeneration, as is proved by the very large proportion of intemperate individuals among the subjects of the more aggravated forms of this disorder."<sup>1</sup>

Professor Miller also concurs in the view thus taken. While stating that, as a general rule, malt liquors tend to fatten, and spirits tend to emaciate, he says "that alcohol habitually and freely consumed prevents, or at least opposes, elimination of waste material from the system. Fat is one of the forms in which the waste is prepared for removal, and, when retained, this fat necessarily accumulates in the blood and tissues. In this latter it is deposited, not only as increase, but as substitution, taking the place of what is normal and healthy. The heart, for example, is liable not only to be loaded with fat, but to be in part converted into fat; and the whole arterial tissue is exposed to the same degeneracy. The liver and kidneys, too, are not exempt. So the man becomes constitutionally undermined ere ever he be aware, and not only rendered incurably diseased, but liable to sudden death from very slight cause. The insurance offices know this well, and either reject the habitual soaker summarily, or exact such an additional premium as virtually amounts to refusal of the policy."<sup>2</sup>

<sup>1</sup> *Principles of Human Physiology*, p. 395, 7th edition.

<sup>2</sup> *Alcohol: its Place and Power*, pp. 88, 89.

It must, we think, be patent to all, that whatever may be said in support of intoxicating drinks, they are perfectly useless for every purpose of life as articles of diet.



## CHAPTER III.

ALCOHOLIC LIQUORS PHYSICALLY AND MENTALLY  
PERNICIOUS.

We have seen that intoxicating liquors are of no practical use as an article of diet, and that in no sense can it be said that alcohol goes to sustain or build up the physical organism. This of itself, more especially in view of the cost at which they are procured, should constitute, in some degree, a reason for their discontinuance. Were this the worst that could be said of them, it could scarcely be urged as a valid reason for their universal abandonment. Upon the ground of a wise and prudent economy it could, with propriety, be urged as a sufficient reason why all in humble life, or with limited means, should abstain from such useless and costly beverages; but in view of the excitement and temporary gratification which they afford, it is clear that with the wealthy classes—those to whom money is no object—it could neither be urged nor accepted as a satisfactory reason why they should give up a source of enjoyment which might be indulged in at pleasure without sacrifice or inconvenience.

## ALCOHOL A POISON.

When it is stated that alcohol is not only useless, but essentially pernicious, the whole aspect of the

case becomes materially changed. Instead of man being then at liberty to drink or abstain from alcoholic liquors at pleasure, and as a mere matter of expediency, reason and duty appear at once to suggest the disuse of the intoxicating agent as a beverage. If it be true, as it most unquestionably is, that alcohol is a perilous and pernicious poison; and if no process of admixture can dilute or render innocuous its poisonous qualities, it must needs follow that the discussion of this subject becomes invested with immense importance, and the claims of the temperance movement are elevated to a higher platform than that of mere expediency. As the progress of temperance truth among the intelligent and reflecting must necessarily depend upon the principle of abstinence being established upon a physiological basis, and as without this its ultimate triumph can never be realized, it is vital to the cause of temperance reform that the pernicious and poisonous character of alcohol be clearly established. This must ever be regarded as the only safe and sure foundation upon which the temperance agitation can securely rest. Christian expediency, personal safety, and an interest in the well-being of others, may all be urged with propriety in support of abstinence. These may be accepted as reasons sufficient to induce many to abstain; but there are others who fail to recognize *positive* personal duty in either of these relations, and to whom the testimonies of science and physiology are indispensable. That science has uttered no uncertain sound upon this subject must be matter of devout thankfulness to all interested in

human weal. That alcohol is a destructive narcotic poison science has emphatically affirmed, and the physiological experience of the most noted medical men throughout the world amply confirm the testimony.

Sir Astley Cooper says: "If the poor could witness the white livers, the dropsics, the shattered nervous systems which I have seen, as the consequence of drinking, they would be aware that spirits and poisons are synonymous terms."<sup>1</sup>

Professor Miller says: "Alcohol is a poison. In chemistry and physiology this is its proper place. It is quite indigestible. According to its dose and the susceptibility of its victim, it is either acute or chronic in its working—a sudden poison or a slow one."<sup>2</sup>

Dr. Carpenter says: "We maintain that the action of the excessive or of the moderate use of alcohol upon the healthy body is a question of degree alone, its immediate effect being essentially the same in the one case as in the other. We affirm that as habitual 'excess' is admitted to pervert the nutritive functions in a considerable degree, habitual 'moderation' perverts them in a slighter degree."<sup>3</sup>

Dr. Munroe says: "Every writer on toxicology has classified alcohol as a narcotic or narcotico-acrid poison."<sup>4</sup>

Professor Regnault says: "Concentrated alcohol

<sup>1</sup> *Parliamentary Report*, p. 114.

<sup>2</sup> *Alcohol: its Place and Power*, p. 22, 107.

<sup>3</sup> *The Physiological Errors of Moderation*, p. 16.

<sup>4</sup> *Physiological Action of Alcohol*, p. 4.

acts as a poison on the animal economy, and will produce death when taken in large quantities."

Dr. Lees says: All writers on *materia medica* now rank alcohol among the most powerful and fatal of vegetable poisons."

Dr. Gordon says: "It would be difficult to find a more destructive poison than ardent spirits."

Dr. M'Culloch says: "Alcohol is more than a stimulant: it is an irritant and a corrugator."

Professor Orfila, Dr. Pereira, Professor Christison, and Dr. Taylor, whose treatises on poison are appealed to as standards of authority in every court of justice, are all at one with us on this point.

When it is kept in mind that to whatever extent alcohol is taken into the human system it impairs and deranges its functions, we cease to wonder that the glow of health should fade from the cheek, and the nervous system become affected, when the use of alcohol is persisted in. No one who has studied carefully the effects of this agent on the physical frame can be at a loss to account for the almost innumerable diseases which prey upon society, or for the ever-crowded state of our infirmaries, hospitals, and similar institutions.

The following cumulative expression of medical opinion, to which, among 2000 others, such names as those of Drs. Sir B. C. Brodie, Bart.; Sir James C. Clark, Bart.; Neill Arnott; Robert Ferguson, London; Professors W. P. Alison and James Syme, Edinburgh, are appended, will, we conceive, be accepted by most rational minds as abundantly conclusive:—

"That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages."

A still more recent medical declaration respecting alcohol has been published. The document is dated December, 1871, and is signed by nearly 300 of the most distinguished medical gentlemen in the United Kingdom. It is so important, and bears so directly upon the subject, that we introduce it entire:—  
"As it is believed that the inconsiderate prescription of large quantities of alcoholic liquids by medical men for their patients has given rise in many instances to the formation of intemperate habits, the undersigned, while unable to abandon the use of alcohol in the treatment of certain cases of disease, are yet of opinion that no medical practitioner should prescribe it without a sense of grave responsibility. They believe that alcohol, in whatever form, should be prescribed with as much care as any powerful drug, and that the directions for its use should be so framed as not to be interpreted as a sanction for excess, or necessarily for the continuance of its use when the occasion is past. They are also of opinion that many people immensely exaggerate the value of alcohol as an article of diet, and since no class of men see so much of its ill effects, and possess such power to restrain its abuse, as members of their own profession, they hold that every medical practitioner is bound to exert his utmost influence to inculcate habits of great moderation in the use of alcoholic liquids. Being also firmly convinced that the great amount of drinking of alcoholic

liquors among the working-classes of this country is one of the greatest evils of the day, destroying—more than anything else—the health, happiness, and welfare of those classes, and neutralizing to a large extent the great industrial prosperity which Providence has placed within the reach of this nation, the undersigned would gladly support any wise legislation which would tend to restrict, within proper limits, the use of alcoholic beverages, and gradually introduce habits of temperance.”

#### ACTION OF ALCOHOL ON THE STOMACH.

We shall next briefly consider the action of alcohol on some of the more important organs of the human frame, commencing with *The Stomach*. Chronic irritative inflammation of the mucous membrane, accompanied by the complete neutralization of the secreting principle of the gastric juice—a principle absolutely necessary to the proper assimilation of the chief nutritive elements of food—is the speedy consequence of the admission of alcohol into the stomach. A complete arrest of assimilation is thus engendered; whilst, in addition, fermentative changes, leading to the formation of destructive and irritating acids, are set up. As a consequence of the chronically inflamed condition of the walls of the stomach, we get a thickening of its fibrous structures and the transformation of its natural secreting glands into useless and obstructive serous cysts, while at the same time the presence of the irritating acids leads to frequent and disgusting, as

well as physically and morally depressing, nausea and vomiting. This condition of continued irritation often ends by producing those terrible feelings of heat and pain and thirst for stimulants which medical men know as *Dipsomania*, and which makes the drunkard flee to the bottle as his only means of obtaining relief from sufferings which seldom, if ever, terminate otherwise than in physical, social, and moral ruin, and degradation to himself and all connected with him.

Professor Sewall says: "Alcohol is a poison ever at work with man's nature, and in all its forms and degrees of strength, produces irritation of the stomach, which is liable to result in inflammation, ulceration, and mortification, a thickening and induration of its coats, and, finally, scirrhus cancer and other organic affections."

Dr. Youmans says: "Taken into the stomach, alcohol, so long as it remains there, must be a prompt and powerful antagonist to the digestive process."

Dr. Gregory confirms the above by stating that "spirits are the most hurtful of all things in the stomach."

#### ACTION OF ALCOHOL ON THE LIVER.

*The Liver.*—Alcohol is absorbed from the stomach into the blood, and by means of it is conveyed to the various organs, including the liver, the function of which it stimulates, and, when in large quantities and long continued, maintains in it a condition of chronic congestion. This condition may produce general enlargement, fatty and other degenerations of the

organ, and consequently impaired performance of its important functions as a secreter of bile and purifier of the blood. It also forms a predisposing cause to acute inflammation of the organ, and, in particular, produces a special disease known as Gin-drinker's Liver or Hobnailed Liver. This consists in excessive growth of the fibrous matrix of the organ, which presses upon and gradually induces absorption and destruction of the proper secreting structures. This diminution of the organ as a whole, and the consequent arrest of its blood-purifying functions, are not the only baneful results of this disorder. By obstructing the current of the returned blood in its passage from the other abdominal organs to the heart, the diseased organ induces dropsy of the most painful and distressing character, and absolutely incurable by any known medical treatment whatever. This disease is itself accompanied by the most excruciating pain, referable to the liver itself; and what renders the misery of the patient doubly intolerable is, that once this disease has begun, no treatment of his physician can afford the patient the slightest chance of cure, nor can abstinence on his own part arrest its progress. In truth, medical men agree in stating that the distended abdomen, the withered extremities, the excruciating bodily pain, the mental agony caused by remorse on the one hand and despair on the other, combine to form such a spectacle of misery as it seldom is their lot otherwise to witness.

Professor Huss found, "in an examination of the bodies of eight persons who had perished from the



effects of habitual intoxication, that not one had escaped an alteration of the structure of the liver."<sup>1</sup>

Dr. Littlejohn, officer of public health and police surgeon, Edinburgh, says: "There are few things with which I have been more struck, from a professional point of view, during the fifteen years I have occupied my present position, than with the pernicious effects of alcohol on the liver. During the above period it has been my duty to make and report on some hundreds of *post-mortem* examinations of drunkards, and without a single exception the liver has been found diseased. The disease varies in degree, according to the length of time intoxicating liquors have been indulged in; but so invariably is disease in this organ associated with drunkenness that, of all the organs in the body, the liver is the only one, according to ordinary medical language, which *constantly* suffers in a course of dissipation. The 'drunkard's liver' is the phrase which stereotypes this remarkable connection." He also adds "that in the course of his medico-legal practice he has again and again met with ruptures of the liver out of all proportion to the violence which produced them; but in such cases a reference to the habits of the deceased and a microscopic examination of the organ proved conclusively that the liver was diseased, and thus rendered more liable to suffer from comparatively slight violence." He instances one or two remarkable cases by way of illustration, which it may not be amiss to mention here. A party who had

<sup>1</sup> *Pathology of Drunkenness*, p. 157.

been out driving in a van brought in one of their number a corpse. They reported that the deceased had suddenly fallen backwards in the vehicle and expired. The body presented no marks of external violence; but on opening the belly a large effusion of blood was disclosed, and the liver was ruptured. The organ was completely divided from above downwards into two nearly equal parts, but so healthy was the hepatic structure that on either side of the rupture it remained firm and apparently uninjured. There could be no doubt that deceased had fallen out of the van, and that the wheel had passed over him. The condition of the liver, moreover, attested the sobriety of deceased's habits. It was otherwise with the liver of a confirmed drunkard who had committed suicide by jumping from the North Bridge in Edinburgh, a height of sixty feet. One of his legs was fractured, but with this exception there were no external marks of violence except some slight abrasions. Falling from such a height it was natural to expect that in so violent a general concussion several of the more important viscera should have exhibited injuries more or less serious. But the only internal organ which had apparently suffered was the liver, which presented no well-defined lines of rupture, but was reduced to a mass of debris, no portion of its tissue being larger than an ordinary walnut. Putting the crumbled mass together it was evident that the organ was much enlarged, and on examining it under the microscope it was found to be much diseased. The liver in this instance, from its bulk and friable state, had split

up into innumerable fragments, and contrasted remarkably with the healthy liver when subjected to violent concussion.

When the system is, however, soaked, so to speak, with ardent spirits from habitual use, other organs besides the liver become diseased and liable to rupture from slight causes. A case lately occurred in the Edinburgh Royal Infirmary—a sad commentary on the effects of alcohol on the economy and on the disastrous results of early training in intemperance. A spare unhealthy lad, fourteen years of age, was admitted to the medical wards, suffering unmistakably from diseased liver and consequent dropsy. His history was a sad one. The child of drunken parents, he had early been taught to drink ardent spirits. The vicious habit grew with his growth, and his thirst for stimulants became excessive, stunting his growth and inducing disease in his young and tender frame. Dropsy set in, and he sought medical advice. The disease of the liver and other organs was too confirmed to admit of a cure being effected. All that could be done was to alleviate symptoms and smooth the lad's passage to the grave. Swollen as he was he was able at times to move slowly about the ward. As he was doing so one day he engaged in a slight altercation with a patient confined to bed with chronic chest disease. He received a slight push on the side, and instantly staggered and fell. When raised he complained of pain in his belly, sank rapidly, and died in the course of an hour. On dissection the liver was markedly diseased, presenting

a remarkable example of the hobnail or drunkard's liver as perfectly developed as is ever seen in the most confirmed drunkard. The spleen was diseased and enlarged, and from this organ had escaped a large amount of blood, which, in the weak condition of the boy, proved fatal by rapid sinking. The case was reported to the authorities, and a searching inquiry instituted. The assailant was a boy, himself in a critical state from disease of the lungs, and not expected to recover; and the blow or push was proved by witnesses in the ward at the time not to have been premeditated, and to have been very slight.

#### ACTION OF ALCOHOL ON THE KIDNEYS.

*The Kidneys.*—Alcohol tends to induce overaction of the kidneys, and to maintain them in a condition of congestion. Any organ maintained for a lengthened period in such condition is liable to have its vital powers exhausted, and either to become the prey of acute inflammation or of degeneration of its tissues. Now the kidney is no exception to this general rule, but rather the reverse; for once set up acute inflammation of its structure, and it is very rare indeed that such action is not followed by degeneration of its tissue and permanent impairment of its functions. Moreover, alcohol predisposes directly to acute inflammation of the kidney, and this once established usually ends in chronic degeneration of the organ of various kinds, which are popularly known under the name of "Bright's Disease." This disease once confirmed pro-

duces dropsy, and besides, from the imperfect elimination of the proper constituents of the urine, loads the blood with ingredients which frequently act as powerful convulsive poisons, causing death by exhaustion, and sometimes inducing apoplexy. But suppose such is not the result, it converts the kidney into an organ which permanently allows the copious escape of albumen, one of the most nutritious elements of the blood, and thus establishes a drain by which the vital force is gradually exhausted, and the sufferer, pale and wan, sinks into the grave from pure bloodlessness. But the sad end may be hastened and determined by general dropsy, with all its attendant train of distension, oppression, and unnatural sensitiveness to pain of the whole body.

Dr. Christison says, "That from three-fourths to four-fifths of the cases which he met with in Edinburgh were in persons who were habitual drunkards, or who, without deserving this appellation, were in the constant habit of using ardent spirits several times in the course of the day."<sup>1</sup>

#### ACTION OF ALCOHOL ON THE BRAIN.

*The Brain.*—Of all organs the brain is most liable to be acted upon injuriously by alcohol. There seems to be an affinity between the brain tissues and the stimulant. Dr. Percy<sup>2</sup> long ago pointed out how tena-

<sup>1</sup> Dr. Christison on *Granular Disease of the Kidneys*, p. 110.

<sup>2</sup> *Experimental Inquiry concerning the Presence of Alcohol in the Brain.*

ciously the cerebral tissue retains the alcohol, admitting of the spirit being distilled from the brain in cases of persons dying during a debauch; and it has again and again been produced in open court during criminal trials. Dr. Percy's process for its detection is a simple one, and is followed by all our toxicologists. The knowledge of this fact affords an easy explanation of the effect of alcohol on the brain. It produces an excessive supply of blood, or in other words, congestion of the blood-vessels in the brain. According to the amount of alcohol taken at one time, it either excites disorder or completely depresses the functions of the organ of mind. It leads both to functional and organic disease of the brain. Markedly among the former are *delirium tremens*, dipsomania, and acute and chronic mania. Among the latter are fatty degeneration of the vessels in the brain, leading to apoplexy and softening of its structure. Now, no one acquainted with such diseases as *delirium tremens* and dipsomania—not to speak of the various forms of insanity referable to alcohol—can do otherwise than regard them as among the most degrading and calamitous disasters that can overtake humanity. It often happens that the drunkard is at intervals a raving madman—a source of danger to himself and of terror to his friends and attendants—and a hopeless, helpless dipsomaniac, ready to barter the interests of himself, temporal and spiritual, and of those nearest and dearest to him, provided only he can obtain that which ministers a temporary gratification to the burning and unquenchable fire within him. Utter oblivion of

any distinction between truth and falsehood, or of other moral differences, has now overtaken him, however pure a life he has previously led, and however tender a conscience he may have hitherto been guided by. It is also unquestionably true that the various forms of insanity that crowd our asylums, such as acute mania and general paralysis, are very frequently due to indulgence in the use of alcoholic liquors. Those conversant with the treatment of the insane agree in affirming that while insanity is usually very rare from excessive intellectual exertion, it is very common indeed to find it arising from whatever tends to excite the emotions or arouse the passions, and that among the causes that lead to these latter consequences alcohol is one of the chief.

Dr. Ellis, in corroboration of this opinion, stated before a parliamentary committee that he found "the use of fermented liquors, and particularly of spirits, is very conducive to insanity. Out of twenty-eight persons admitted to the Middlesex Lunatic Asylum in one year, nineteen out of those twenty-eight were drunkards."<sup>1</sup>

Lord Shaftesbury, after an experience of twenty years as a commissioner of lunacy, stated, from personal observation and careful inquiry, that "fully six-tenths of all the cases of insanity to be found in these realms and in America arise from no other cause than the habits of intemperance in which the people have indulged."

Dr. Skae, of the Edinburgh Royal Asylum, reports

<sup>1</sup> *Parliamentary Report*, p. 46.

intemperance to be a chief cause of insanity: that "out of 180 cases in which the cause is specified, 50 are set down to intemperance."

## INSANITY.

The effects of alcohol in the production of insanity are peculiar to no people, and confined to no country. On the contrary, it appears that, as a general rule, the insanity of different peoples is very much in proportion to their consumption of alcoholic liquors. "Thus, in Italy there has been estimated to be only one lunatic in 3785 of the population; and in France there is one in 1750, though some have ranged the proportion as high as one in 1000; while in Holland there is one in 1000; in England, one in 783; in Sweden, one in 770; in New York, one in 721; in Scotland, one in 575; in Brunswick, one in 539; in Denmark, one in 532; and in Norway, one in 309."<sup>1</sup>

It cannot be doubted that mental and physical qualities are transmissible. We all naturally expect to see the characteristics of parents reproduced in their children, and are ready to express surprise if no familiar lineament appears. Accordingly as consumption begets consumption; scrofula, scrofula; so does dipsomania tend to reproduce itself or some other form of moral or mental obliquity, determined to some extent by the circumstances in which the victim of parental iniquity is placed. Dr. Howe, a distinguished American physician, in his *Statistics of Idiocy*

<sup>1</sup> *Holst*, in *Ramær*, op. citat. p. 15.



in the State of Massachusetts, says that "out of three hundred idiots whose history could be traced, one hundred and forty-five were the children of drunken parents." "We should expect," says Dr. Carpenter, "that the offspring of habitual drunkards would share with those of lunatics in the predisposition to insanity, and that they would, moreover, be especially prone to intemperate habits." That such is the case is within the knowledge of all who have enjoyed extensive opportunities of observation; and the fact has come down to us sanctioned by the experience of antiquity. Thus Plutarch says, "One drunkard begets another;" and Aristotle remarks that "drunken women bring forth children like unto themselves."

To establish this terrible position we might quote, we may say *ad infinitum*, from the works of illustrious writers, from parliamentary reports, &c.; but there can be but few whose conscience will not be awake to the unspeakable guilt of transmitting to posterity the seeds of irremediable disease. To be the wilful instrument of bringing into the world an idiot or any creature whose existence is a necessary misery to himself and his connections, involves a degree of moral delinquency from which the least sensitive conscience might recoil with horror.

One of the most terrible forms of insanity is *delirium tremens*, the result of excessive and long-continued drinking. It is difficult for language to describe the dreadful agonies inflicted by this species of madness on its unhappy victims. Indeed, the horrors of this mental malady must be seen to be realized. The first

time we witnessed a case of *delirium tremens* it made an impression upon our mind never likely to be effaced. The victim was a strong vigorous man, upwards of six feet in height, and in the prime of life. On entering his dining-room we found he had stripped himself of his coat and vest, and with his braces tied round his waist and his shirt-sleeves rolled up, he was engaged fighting single-handed with a number of devils of every shape, character, and colour. Numbers of them were seen by the subject of this terrible visitation to take refuge in the glass globes of the chandelier, from whence they were hurling upon his defenceless head showers of burning lava and thunderbolts of fire. With an agility almost superhuman, and which resembled that of an enraged tiger, he leaped from the floor and sent his fists through the glass globes in succession as if fighting in desperation for his life. The demons thus dislodged appeared to his diseased mind to gather round him in such accumulated hosts that physical resistance became no longer possible. Utterly exhausted and drenched with sweat, he fell prostrate on the floor, and with his eyes rolling in his head and glaring with indescribable terror, he presented a spectacle at once solemnizing and awfully impressive. We very recently witnessed another drink-made madman in a similar condition. The scene in this instance was not in a well-furnished dining-room, but in a dismal police-cell. In this case the victim was a poor emaciated drunkard whose career of agony and crime was about to culminate in the blackness of eternal despair. We shall not shock

the reader by a recital of the horrors associated with that heart-rending scene; suffice it to say they conveyed to our mind one of the most terrible manifestations of the retributive justice of the Almighty against the sin of drunkenness. And yet there is in this terrible disease an element of mercy, for what interposition could be more calculated to convey to the mind of the poor drunkard the fact that the forbearance of Heaven is in his case well-nigh exhausted. Mr. Easton, in treating this subject, truthfully remarks that *delirium tremens* is the last barrier which God erects between the drunkard and perdition.<sup>1</sup> Still, those who have reached this stage of aggravated guilt are not likely to be moved by any consideration, however solemn. We lately knew a case where a wealthy merchant had just recovered from a second attack of *delirium tremens*. His recovery was unexpected; and after being restored to reason his medical adviser made him aware of his narrow escape, and told him that if he should again give way to drinking, another attack would be inevitable, and death the immediate result. One would have supposed that after having escaped from the very gates of perdition—having in his former agony peered through their chinks into the burning lake—he would have become an abstainer for life. But, alas! such was not the case. True, with tears of gratitude he resolved to abjure the “cursed cup” for ever; but a continued course of indulgence had created an appetite which

<sup>1</sup> *Autobiography of George Easton*, p. 119.

mastered his better nature, and in three short weeks he fell. The sad result confirmed the fears of his skilled and faithful physician. A relapse of *delirium tremens* ensued, and his end was as sudden as it was melancholy and hopeless.

With such terrible examples among all classes, and in all parts of the United Kingdom, it does seem remarkable that intoxicating drink should continue to be regarded by many with popular favour, instead of being viewed in its true light as the prolific source of physical and mental disease.

## CHAPTER IV.

THE DRINK SYSTEM SUBVERSIVE OF MORALITY AND  
SOCIAL ORDER.

God has implanted in the human mind a desire for happiness and comfort; and, in the infinitude of his wisdom, has established a law which renders it impossible for man to live in the enjoyment of those blessings while pursuing a course of conduct destructive to his moral and physical constitution.

Of all the agents which betray man into the neglect of those duties which his moral and physical constitution demands, strong drink stands notoriously pre-eminent. In all ages of the world it has carried on an incessant war against morality and virtue, and still continues to wield an influence subversive of the highest interests of the human race; dethroning the reasoning faculties of man, and exalting to supremacy the lower propensities of his nature; thus-forming one of the most certain causes of moral turpitude, and entailing upon its victims all the horrors of a debased and brutalized state of mind. One of the more immediate effects of strong drink is the destructive influence it exerts upon the moral susceptibilities of those who indulge in it. However clear may have been their moral perception of right and wrong, and their readiness to discover the first false step in any given direction, they are frequently deceived by its seduc-

tive influence, and almost invariably remain without a suspicion of having entered upon a course in the slightest degree dangerous or destructive, long after others have been able to discover that their moral feelings were materially affected and impaired. We have seen men whose susceptibilities were so acute, that they could scarcely remain in the company of those who manifested a looseness of morality, in their manners or conversation, without exhibiting strong indications of dislike; but who had no sooner become addicted to these liquors than their moral feelings were blunted, and their perceptions of right and wrong clouded by the stupifying fumes of alcohol. Such are invariably the withering effects of these drinks upon the clearest minds and the purest morals. Nor can it be otherwise. Man, at his best, is but vanity; and requires to watch and pray that he enter not into temptation, lest he be overcome of evil; but when this subtle, sin-producing poison is taken into the system, permeating the life-streams of his physical frame, the citadel of reason is attacked, and that column of true majesty in man, tottering to its base, fails to assert or maintain its authority. The passions then inflamed reign triumphant, and all the noble aspirations and virtuous emotions of his mind are gradually undermined by the full tide of iniquity which inundates his soul.

#### SEDUCTIVE CHARACTER OF STRONG DRINK.

The life and experience of every drunkard affords mournful confirmation of the insidious influence of

the drink system. Where is there one, of the many thousands who populate our land, who can point to the particular period when their moral feelings became deadened and their physical constitution impaired? This question might be put to one and all of them; and were they to speak the sentiments of their heart, we should invariably find that they could point to no particular period when their moral feelings became blunted or their sense or appreciation of pure morality seriously affected. We would only learn that before they began to indulge in intoxicating liquor their moral feelings were susceptible and acute, but now they were deadened or destroyed. None of them can point to that hour when they crossed the Rubicon between a temperate and an intemperate life; and no philosopher, however wise, has ever been able to discover where lay the line of demarcation between the "moderate" and the excessive use of alcoholic liquors. Great and varied have been the achievements and discoveries of man; but this is a task which completely masters him, since "moderate" drinking and drunkenness are inseparably connected, the former being the cause, the latter the effect produced;—that, the transgression of a law; this, the consequence entailed. Neither have the discoveries of science been able to neutralize the effects of alcohol upon the human system. Apart from the necessities of life, there are elements which, when taken in limited quantities, are not injurious; but it is not so with alcohol, which in every conceivable way has been tried, but the same results have

invariably been produced. The human system and alcohol are, in their essential natures, irreconcilably antagonistic; and until the physiologist changes the organic constitution of man, or the chemist the character of alcohol, this antagonism will manifest itself in the destruction of the former, just in proportion as it is subjected to the corroding influence of the latter. Thus, in the very act of partaking of these liquors, there is a violation of a fundamental law, and a striking manifestation of faithlessness to the laws of our common nature. We are well aware that from the circumstance of these liquors having been for centuries identified with all the relations of life, and almost universally recognized as being of a life-giving and invigorating character, this is the enunciation of a principle against the reception of which there is a strong-rooted aversion in the public mind. This principle is nevertheless correct, and upon its recognition and establishment depends not only the suppression of drunkenness, but the renovation and future prosperity of British society. Let this principle be practically acknowledged, and, as a natural consequence, intemperance would be an utter impossibility; but let it be denied, and an opposite course pursued, and it follows that we have admitted a principle, the legitimate and necessary fruits of which have been, and ever shall continue to be, intemperance and all its varied train of evils. Self-preservation is the law engraven upon our moral and physical constitution, and inscribed upon the sacred page of the statute-book of Heaven, and science and experience corro-



borate the testimony that we cannot, with impunity, indulge in the use of these deleterious liquors. When first admitted into the physical frame, nature, by distorted visage and convulsive shudder, protests against a repetition of the act. Happy they who, listening to her admonition, desist from the further use of these drugs; thus avoiding the just penalty annexed to an obvious infraction of physical law. It is so arranged by the Author of our being, that continued indulgence in vicious habits not only lessens our susceptibilities of the fancied enjoyment which these habits frequently give, but increases the appetite or craving for these enjoyments; so that the more the practice of drinking intoxicants is indulged, the greater will be the quantity required by this artificial craving, until, the struggles of nature becoming more and more enfeebled, she yields the conflict; and, as if in mercy to others, allows the victim to become a palsied, blotched, and degraded being, painted as if by the angel of justice and retribution, and set forth as a beacon to warn others who are in danger of the same melancholy fate. How tremendous, then, does the guilt of the drunkard appear! He who was made in the image of his God has voluntarily renounced his reason, stifled all the cries of injured, insulted, and struggling nature, and wanders forth, the foulest blot on this fair creation, guilty of the blackest sin which can be perpetrated against a kind and forbearing God, who made him but a little lower than the angels, that he might hold communion with Himself. If "some sins in themselves, and by reason of several

aggravations, are more heinous in the sight of God than others," how deep-dyed must be the sin of the drunkard! Unless perchance in some case of hereditary taint, transmitted to posterity by dissipated parents, there is no natural predisposition to this vice. Not only so: God appears to interpose special obstacles as a warning, in order that the consummation of the vice may be rendered most difficult. What meaneth that aching head, that parched throat and fevered pulse, which follow the preceding night's debauch? We recognize in them the voice of the Almighty calling upon the drunkard to shun the poisonous drug, just as certainly as if we heard it in tones audible and distinct to human ear. When by these and an endless variety of other ways, God seeks to save the drunkard from himself, no wonder that he should by a direct and special sentence exclude *him* as an eternal exile from the kingdom, who deliberately and persistently disregards his admonitions. An additional aggravation is seen in the God-dishonouring character of the sin. Man, the noblest part of the divine handiwork, by his own voluntary act, prostituted and transformed into one of the most loathsome and repulsive of living things! What must God think of such impiety and madness? Let us look from the divine to the human, and imagine an artist who, after anxious and laborious years, has transferred to the canvas the image of one around whom his affections had gathered with pleasing satisfaction. Having completed his task he looks upon it with rapturous delight, and pronounces it "very

good." Thousands gaze with interest upon the marvellous work of art; and while its eyes beam and sparkle as if with intelligence, and the lips appear as if moving to address the admiring throng, let us suppose a wantonly destructive being were, with a brush dipped in pitch, to disfigure and destroy this noble work! What would be the feelings of the artist whose workmanship was thus destroyed? We can conceive of his being influenced by one feeling only—that of righteous indignation at seeing his handiwork so dishonoured. We leave those in the paths of the drunkard to make their own application.

But it is not drunkenness alone which flows from indulgence in intoxicating liquors. While the habit of intemperance is being contracted, it is quite impossible that virtuous habits can be formed or nourished in the same mind. On the contrary, there will be vicious habits taking deep root and entwining themselves around the affections of the heart. Who is there who is not acquainted with numbers of individuals, once punctual and exact in all their appointments and business transactions, but who, through this vice, have become careless and irregular in their arrangements? Indeed, so invariably is this the result, that no sooner does an individual betray symptoms of negligence in business, than he is generally suspected of having formed intemperate habits, and looked upon with suspicion; and his word, which may once have been worthy of universal credence, is distrusted, and all but totally disregarded. Thus thousands who were once in the most prosperous

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situations in life have been beggared in their means and ruined in their reputation. Unable to work, and ashamed to beg, they gradually descend in the social scale, unheeded and forgotten by their former friends, till, overwhelmed in ruin, they sink into a dishonoured grave. Again, how many a virtuous and noble-minded youth has left the home of his childhood laden with a father's blessing and followed by a mother's prayers, to launch forth upon the ocean of life, resolved on deeds of virtue and benevolence, and dreaming of future honours, the reward of a well-spent life. But in how many instances have these hopes been utterly blasted, and the highest resolves weakened and destroyed, by the insidious power of strong drink ! Unconscious of his danger, the youth is not careful to avoid this avenue to dishonour and death ; and following the example, it may be, of friends honoured and beloved, he indulges in the fascinating pleasures of the wine-cup. By degrees the taste is formed—here a little and there a little the habit is indulged, till the strong man is bound and led captive at the will of the destroyer, and he who once shrank from the contamination of vice, and trembled at the thought of a dishonest action, now mingles with the vitiated and depraved, and, though often warned of his danger, he is so entangled that escape seems impossible. Instead of realizing the bright anticipations of early manhood, he is cast out from the society of the virtuous and good, the victim of those unhallowed passions which now rage within him, and, tortured by the lash of an accusing conscience, he becomes

reckless of honour and reputation. Blinded in mind and debased in feeling, he sees no way of escape, and to drown his misery he plunges into that volcano of immorality and vice whose burning lava is now threatening to entomb our nation's glory.

#### STRONG DRINK AND THE FAMILY CIRCLE.

We come now to consider the devastating influence of intoxicating liquor upon the family circle, which, when regulated by the principles of morality and virtue, forms one of the most delightful scenes the mind can contemplate. We know few phrases which convey such a depth of meaning, and in which there are so many hallowed thoughts and recollections concentrated, as that of "A Happy Home," enlivened by the presence of a kind and virtuous wife, whose greatest care, next to the welfare of her own soul, is the interest of her household. With what intense interest does she look upon her husband, anticipating his every want. However great and perplexing may have been his trials while engaged in the bustle of the world, he is ever sure (in such a home) to find a quiet asylum, and receive sympathy and consolation from her who is ever ready to prove a ministering angel in times of trouble and distress. Their family grow up under the smile of parental solicitude and regard, and, with hearts captivated by filial affection, have the reflection of the moral lineaments of their parents impressed upon their character. Unbounded confidence pervades the happy circle, which, like a

fertile garden, is sheltered from many of the cold and withering winds of physical and mental disquietude which are sweeping along the troubled surface of this selfish and distracted world. How great the responsibility of those who, by introducing the elements of strife, mar the beauty of such a spectacle. Yet true it is, there is a legalized agent in our land which for centuries has been invading, and still continues to invade, thousands of such homes, and, although sowing in great profusion the seeds of wretchedness and woe, it continues to receive the patronage and encouragement of vast numbers of the benevolent and humane. Yea, the very friends and relatives of such families as have been ruined by its power, continue to encourage and defend it from the inroads of an increasing public sentiment which aims at its removal. So destructive is this agent, viz. alcoholic liquor, that no sooner is it introduced into the family circle than there is imminent danger of its being desolated. Its deadly influence may be exerted on some of its members, and the family compact, although shattered and impaired, may yet continue to be sustained; but when the head of a family acquires a taste for intoxicating drink, the accomplishment of its ruin is in almost every case inevitable. While free from this vice his mind was stored with motives of industry; no amount of self-denial was too great that his house might be furnished, his wife comfortable, and his children clothed and educated, and a barrier raised between himself and pauperism, that he might not be inundated with its degrading miseries in sickness or old

age. But how very different with the slave of strong drink! Independent feelings of virtuous pride are undermined, self-respect and love of comfort gradually hasten to decay, and, with affections alienated and estranged, he feels more desire for the enjoyment of the beer-shop than for the comforts of his home. The first night after the debauchee has exchanged the comforts of his family for the enticements of the public-house, he smarts bitterly when, looking back, he sees time lost, money squandered, and sin committed. Still again, as if drawn by some invisible magnet, he returns, when his virtuous emotions become more chilled by a repetition of the act. Still he again and again returns, until they are thoroughly deadened. The comforts of home, once so highly prized, now fail to give pleasure, and ultimately they are totally disregarded. The happiness of his wife, and the education of his family, are now to him matters of the utmost indifference. That spirit of noble independence which at one time would have led him to the stake rather than submit to cringe beneath indignity, has gradually been overcome, till, without a blush on his cheek or a quiver of his lip, he can recite a tale of woe to awaken sympathy, and stoop to the most servile acts, yea, even to falsehood and fraud. Once a happy and honourable man, he is now hastening to infamy and ruin, and dragging along with him a number of helpless victims. How keen and trying must be the sufferings endured by the wife of such a husband! When contemplating the domestic misery caused by intemperance, we are

apt to fix our minds upon the last stage of the drunkard's career, when darkness, desolation, and despair pervade his wretched abode. We are, however, rather disposed to think that it is not in such extreme cases, when all is laid open before the world, that the deepest suffering and anguish are endured. As there is a strange analogy existing in the material and moral world, so there is a striking coincidence between physical and mental suffering. There is in some physical maladies a last stage, when the susceptibilities of nature, after having undergone keen and protracted suffering, become deadened. So is it in some of those excruciating agonies which prey upon the human soul. We believe it is in the former stage of the drunkard's career that the suffering and mental agony of his grief-stricken wife is most acutely felt. When the wasting fever of painful anxiety is raging in her breast, and when, concealed from mortal eyes, amid the secrecies and sanctities of family ties, she suffers on in painful silence, which finds expression only in the grave. Like the wounded dove, which claps its wings to its side and conceals the murderous shot that preys upon its vitals, so does she draw around her the mantle of secrecy, and conceal from the gaze of an uncharitable world the wrongs inflicted by him whom she still so strangely loves. We can calculate the numbers of ruined drunkards that float like wrecks upon the surface of society; but what statistics can comprehend the incalculable amount of human suffering and domestic misery resulting from this drink curse? We may know some-



thing of the quantity of undiluted alcohol that is made and circulated through the delicate texture of the human frame; but who can count the woes which issue from its use, and tell how many bright prospects have been blasted, how many loving hearts have been broken, and how many once-happy homes have been bereft of peace and joy, and laid desolate by its wide-spread ravages? Every brewery and distillery in our land may be regarded as so many reservoirs from which pipes branch out in all directions, and which, by the force-pump of avarice and custom, send streaming throughout society a baneful liquid which is working silent but sad havoc throughout the civilized world. Seeing that intemperance is so universal, it is no difficult matter to account for the present calamitous state of British society. Silently, but surely, it is sapping its foundations, loosening the bonds of civil union, shattering the framework of our social system, and engendering all the various elements of dissolution and decay. No one acquainted with the municipal and parliamentary returns of this country will care to controvert the statement, that two-thirds of all the crime, three-fourths of all the pauperism, and a corresponding proportion of juvenile delinquency and social evil are, not the accidental, but the necessary results of the drink system.

#### DRINK AND CRIME.

When the effects of the drink system are so disastrous in their moral results, it must appear a truth

already established that it is a powerful incentive to crime. In the very nature of things it cannot possibly be otherwise. Man, by indulgence in strong drink, is forming habits which enfeeble his physical frame, enervate his mind, and unfit him for maintaining a successful encounter with the common ills of life; and while he fosters those habits and pursues this ruinous career, his prospects every day become darker and his difficulties more insurmountable. The vice to which he is enslaved acts and reacts, and in every conceivable way operates against him. Not only are his means reduced by the amount of time and money squandered in dissipation, but his expenditure becomes augmented by the ever-growing desire for this stimulant which goads him on to his ruin, until we find him, deprived of character, means, and friends, the servile slave of a fiery appetite, which, like the grave, is never satisfied, but continues its merciless cry of "Give, give!" Despair becomes now his intimate associate, and crime his only hope. The idea of fraud, forgery, or theft rushes in upon his distracted mind; the early counsels of a tender mother, which have been slumbering in some deep recess of his heart, may confront the evil thought. A father's love and prayers crying out, it may be, from a father's grave, salute his ears—his dread of human justice and of civil law may deter him for a time, but the drunkard, who is prepared to brave the billows of Jehovah's wrath, is able to overcome all these, and he rushes on to the commission of acts of criminality and guilt, which, but for this conscience-searing and God-defying

drink, he never would have thought of. In vain do we search for a crime-producing agent like alcohol. Under its influence crimes have been committed by individuals who, in their sober moments, would have shrunk with instinctive horror from the contemplation of such atrocities. How often have the assassin, the incendiary, and the libertine felt conscience too strong while they contemplated deeds of darkness and villainy, and would have been persuaded by this faithful monitor to abandon their designs, had they not drank of the intoxicating cup which stifles the cries of this rightful arbiter of human conduct, nerves the arm of the assassin, and converts him who was made in the image of God into a reckless and ungovernable fiend? That such are the results produced by those liquors which, owing to the false importance attached to them, are in such general use among all classes of society, is borne out by incontrovertible evidence.

When Malone was convicted for the murder of a gentleman near Waterford, he said to the judge, "Yes, my lord, I am guilty; but," pointing to his mother, who was in the same dock, he said, "she has been the cause of it." It appears that his mother had become accessory to a murder, which it was arranged should be committed by her son, and though above eighty years of age, she watched the approach of the unfortunate gentleman, and handed the pistol to her son when she saw him coming. Malone at first was startled, and said, "How can I murder the poor gentleman?" "Take this, you cowardly rascal," said the old woman, and gave him the

remains of a half-pint of whisky obtained for the occasion. He drank the whisky, murdered the gentleman, and was tried and hanged! The dying testimony of the heartless and cold-blooded Burke, whose history presents a catalogue of the blackest crimes upon record, is also conclusive on this point. He says, in speaking of the murders of which he had been perpetrator (which were sixteen in all), that he "knew neither the days nor the months on which the different murders were committed. We were generally in a state of intoxication at the time, and paid little or no attention to them; but all of them took place between the 12th of February and the 1st of November." Wilkes Booth, the cowardly murderer of the late President of the United States, when he saw his helpless victim in the box at the theatre had not the cruelty to strike the blow; his better feelings overcame him, and, trembling with suppressed agony at the thought of becoming an assassin, he rushed into the nearest restaurant, crying out, "Brandy! brandy! brandy!" then gulping down the hellish draught, it instantly poisoned his blood, fired up his brain, transformed his whole nature into that of a raging fiend; and, in this remorseless condition, he shot down that noble-hearted president, the nation's great hope, the people's best friend. Pritchard, in his confession before his execution, admitted that, "in an evil moment, being, besides, *somewhat excited by whisky*, I yielded to the temptation to give her sufficient to cause death. I can assign no motive for the conduct which actuated me beyond a species of terrible madness and *the use of ardent spirits.*"

Bryce, the last culprit executed at Edinburgh for the murder of his sweetheart, who renounced his company because of his dissipated habits, said to the presiding magistrate, as he ascended the scaffold, "Oh, this is a sad hour for me, and a terrible spectacle for that immense crowd. But for that ruinous drink this dreadful morning's work could not possibly have happened."

That these are no exceptional cases is evident from the following official testimonies:—R. G. White, High Sheriff of Dublin, stated that "during his first year of office twenty-two persons were condemned to death. He frequently visited all of them under sentence, and every one declared that drunkenness, the breach of the Sabbath, and bad company had brought them to that end."<sup>1</sup> Dr. Yore affirmed at a meeting in Dublin, that out of 120 whom he had attended to the scaffold, every one of them declared that intemperance had led them to the commission of the crimes for which their lives had been forfeited. Justice Hayes, in addressing the grand jury at the South Lancaster assizes, said: "When people came to inquire into the causes of crime, with a view to ascertain how crime might be diminished, the fact presented itself (as he had remarked at the last winter assizes at Liverpool, where he had to dispose of five murders and eight manslaughters), that they were chiefly attributed to drinking and to drunkenness, and to nothing else." Judge Erskine, while officiating at the Salisbury as-

<sup>1</sup> *Parliamentary Report*, p. 266.

sizes, declared that "ninety-nine cases out of every hundred originated in the use of intoxicating drinks." Mr. Wotner, Governor of Newgate, expressed his conviction that "ninety-nine out of every hundred prisoners who came to Newgate committed their crimes in consequence of intemperance." Mr. Justice Lush, in his charge to the grand jury at Liverpool, said: "There are to come before you two persons charged with wilful murder. I need not go into the details of them, which are of a very painful character. The prisoners were in a state of drunkenness, which unhappily seems to be the condition of the great proportion of the criminals mentioned in this calendar."

On the motion of Mr. Joseph Hume, in 1852, the government ordered a special inquiry into the moral condition of the prisoners in the Edinburgh City Prison, and for the purpose of ascertaining the causes of their committal. A full and most minute report was prepared, from which we learn that, of 569 prisoners, there were 408 who declared drink to be the active agent in their ruin. Mr. Smith, Governor of Edinburgh City Prison, subsequently states: "I do not hesitate to say that it is my firm belief, that but for drunkenness and the various evil effects which follow in its train, there would not have been one-fifth of the commitments to the Edinburgh City Prison." An additional illustration of the existing relationship between strong drink and crime is furnished by the fact, that out of 6520 prisoners confined in military prisons in the United Kingdom in 1866,

no fewer than 1926 were confined in consequence of drunkenness.<sup>1</sup>

When some of the foregoing statements were officially pronounced they were regarded by not a few as the inconsiderate utterances of prejudice, but every day's experience goes to establish and confirm their accuracy. The Convocation of the Province of York, in their report presented by the committee, Feb. 19th, 1872, call special attention to the relation between drinking and social disorder in the following terms:—"Among the prolific causes of crime, pauperism, and lunacy, your committee are led to give to the drinking customs of the day the most prominent place. Many magistrates, governors of jails, and superintendents of police, concur in stating that, of those crimes which obtain public notice, from eighty-five to ninety per cent. are the direct result of drunkenness. Others declare that the chief use of the police appears to be to look after the public-houses and their frequenters; whereas, in those cases where clergymen are able to rejoice in the fact that 'there is no thief, rogue, or vagabond in their parishes,' they add as a reason, 'that there is also no public-house or beer-shop.'" We have before us the latest police reports of some of the principal towns and cities in the kingdom, which prove this in a remarkable degree. We learn from the last police report of the city of Edinburgh that the number of persons apprehended for crimes or police offences during the year 1870 was

<sup>1</sup> *Miscellaneous Statistics of the United Kingdom*, p. 88.

10,228. Of these there were drunk when apprehended 5060, and of that number 1783 were found in the streets "drunk and incapable." Here, as elsewhere, like the ceaseless stream, the current of drunkenness flows on from year to year, and generation to generation, increasing in volume every Saturday night, and rising as a flood on New-year and holiday occasions, sweeping before it the barriers of public decency, and filling the cells of the police with the wreck and débris of fallen humanity. On Monday, the 18th of December, 1871, it was our duty to preside in the police court. On that occasion the demoralizing influence of the drink system was strikingly illustrated. There were placed at the bar no fewer than ninety-five prisoners; of these forty-eight were drunk when apprehended, while there were only fifteen cases which were not directly or indirectly associated with drink.

Turning to Glasgow, we find from the last report that the "number of persons taken into custody for the year ending 31st December, 1871, was 58,912, and of these 28,723 were found in the streets drunk and incapable." It is a remarkable circumstance, that while in Edinburgh all those taken into custody are brought before the bar of the police, no fewer than 27,258 of the persons taken into custody in Glasgow were discharged by the lieutenants on duty, without being brought before the judge, after being detained in custody during the night, or for a longer or shorter period.

Turning to Ireland, we learn from the last report



that the total number of persons taken into custody by the Dublin police for the year ending 31st December, 1870, was 34,994, and of these 17,643 were charged with drunkenness.

On directing our attention to the state of matters in England, we notice first the criminal returns of the metropolitan police. Here we find the number of persons taken into custody for the year ending December, 1870, was 71,269, and of these the number charged with "drunkenness" and being "drunk and disorderly," was 21,625.

The "Returns of the Manchester Police" furnish us with another example of the connection existing between drunkenness and crime. For the year ending 29th September, 1871, the number of persons proceeded against was 25,661, and of these 10,699 were charged with drunkenness. In the preceding report the chief-constable calls attention to the fact that in 1860 the proportion of persons proceeded against for drunkenness was twenty-three per cent., but that in 1869 the percentage had increased to forty. He further states that "the increased demands upon the time of the police which this offence occasions materially interrupts that constant attention to their duties which is so necessary for the effectual protection of property and detection of criminals." At a meeting in the Town-hall, Manchester, in January, 1872, Professor Leoni Levi stated that "the increase of commitments for drunkenness in Manchester from 1860 to 1870 was 375 per cent., or, allowing for increase of population, 353 per cent; and during the

same period, cases of vagrancy, assaults, &c., summarily dealt with, increased from 850 to 24,719.

Liverpool, which has gained for itself a most unenviable notoriety for drunkenness, exhibits a most appalling and instructive illustration of the results of strong drink as a crime-producing agent. The police returns for the year ending 29th September, 1871, show that while the number of apprehensions was 32,686, not fewer than 19,559 were drunk when apprehended. So much for the free-license system. If facts stern and terrible as these do not open the eyes of the nation and its rulers to the enormities of the drink traffic, we know not what will. In the report for the preceding year the superintendent of police, in speaking of "drunkenness, assaults on police, and common assaults," says: "These offences appear to be inseparable. Drunkenness this year has surely reached its climax, the number of cases being 18,303, —nearly double what they were in 1861, and 3852 in excess of last year, which was the highest recorded. Assaults upon the police have proportionally increased."

In submitting in tabular form the foregoing returns, it may be well to bear in mind that there may be diverse elements at work, not only in the mode of classifying cases of drunkenness, but in dealing with that offence under various local acts, which may render a contrast between the drunkenness of one district and that of another not strictly accurate. The following table, however, proves not only the intimate relationship which exists between strong

drink and crime, but also the prevalence of drunkenness in the large centres of population, and the potency of alcohol as an agent in social demoralization.

Table showing the number of apprehensions, and the number who were drunk when apprehended, in one year, by the Edinburgh, Glasgow, Dublin, Metropolitan, Manchester, and Liverpool police:<sup>1</sup>—

	Apprehensions.	Drunk.
Edinburgh,.....	10,228 .....	5,060
Glasgow,.....	58,912 .....	27,258
Dublin,.....	34,994 .....	17,643
Metropolitan,.....	71,269 .....	21,625
Manchester,.....	25,661 .....	10,699
Liverpool,.....	32,686 .....	19,559
<hr/>		<hr/>
Total,.....	233,750	101,844

Not only do these returns show that in all parts of the United Kingdom drink, drunkenness, and crime are universally associated; but those affecting Liverpool establish another most important fact, viz. that in proportion as you remove from the liquor traffic the pressure of legal supervision and restraint, will you have to deal with increased drunkenness. The Rev. John Jones, through the medium of the *Alliance Weekly News*, has from time to time been, in terms of solemn and most becoming earnestness, directing attention to the dreadful work of death going on from year to year in that ill-fated town. In that journal (March

<sup>1</sup> It is necessary to remark, that although these commitments are entered as persons, many of them denote the same individual as repeatedly apprehended.

19th, 1870) he points to the appalling fact that during 1869 there were slain in Liverpool, "personal drunkards, 96; slain infants, 130; found drowned, and lying dead up and down the town, 40,—or a grand total of 266! For the sake of being on the safe side, let us cut off 66 from connection with drink, and let the figures be 200, and we exhibit a veritable catastrophe. In one town, in one year, from one cause, two hundred men, women, and children perishing." The rev. gentleman adds: "Had such a calamity arisen from machinery, or by explosion, or fire, it would not only have sent such a thrill of horror through the town itself, but would have awakened the consternation and pity of the nation. But two hundred deaths of a nature far more terrible are unnoticed if they only arise from the intoxicating cup. How strange! how unnatural! and how perverted the moral susceptibilities of society!"

"These are thy fruits, foul monster, Alcohol!  
Fell source of more than half the nation's ills.  
The inmates of the prison are thy work;  
The scaffold points to thy prevailing power;  
While midnight murders, thefts, and suicides,  
All swell thy fated catalogue of crimes."

#### DRINK AND JUVENILE DELINQUENCY.

Another of the evils closely allied to crime, and which intemperance is fostering in our land, is juvenile delinquency, an evil which, from its rapid increase, is forcing itself upon the attention of the public mind. We can

conceive of no subject greater in magnitude or importance to the statesman or the moralist than the proper training of the rising generation. In them is to be developed the future character of our country. Nor is it too much to say that the welfare and prosperity of Britain depend on their morality and virtue. The rapid increase of juvenile delinquency is a state of things well fitted to excite alarm in the minds of the rulers and guardians of society, and to lead them to inquire into the causes of this spreading evil, so that some practical effort may be put forth to save the youth of our land from being deluged with immorality and vice long before they know to choose the good and refuse the evil; and many of whom, instead of being treated as criminals, may rather call forth our sympathies as the victims of a vitiated state of society. However humbling to those who are specially responsible for the existing state of things, inasmuch as by precept and example they are maintaining the drink system, this is a truth which society must no longer be allowed to overlook. Common humanity, and justice to those helpless, hopeless, and to a large extent innocent victims, demand that the duty of government to protect as well as to punish be insisted upon. There is in the punishment of the juvenile delinquents in this country the development of a policy sadly at variance with the outflow of an enlightened civilization, not to speak of a genuine Christianity. That a civilized people should be upholding by statute-law a system, the inevitable and manifest results of which are to deprive a large proportion of the youth of our country

of parental care and support, and to allow them to grow up as stray dogs in our large cities, neglected and uneducated, is a standing reproach to us as a nation. If we thus continue to sow to the wind, how and upon what principle can we expect to escape being called upon to reap the whirlwind? The helpless and pitiable character of by far the largest portion of our juvenile criminal classes will be seen in the light of the following figures:—During the year 1867 there were in Britain 1938 juvenile offenders in detention, admitted under magistrates' order into industrial schools. Of that number there were 297 who had been deserted by their parents, and 1245 where one or both parents were either dead or confined as criminals.<sup>1</sup> When we look at the circumstances in which the mass of these youthful delinquents are placed, we shall not be surprised at the prevailing amount of ignorance and juvenile crime. Born in abodes of squalid wretchedness and misery, inhaling from their mothers' breast the spirit of alcohol, and reared amid scenes of drunkenness, sensuality, and profligacy, how can we expect them otherwise than they are, after such an illustrative and practical system of early intemperate training? Let it ever be kept in mind that children are in a high degree imitative beings; and who is the child more likely to imitate than its parent? And when these parents are intemperate, how demoralizing the lesson,—how dark and gloomy the impressions made upon its soul,

<sup>1</sup> *Miscellaneous Statistics of the United Kingdom*, p. 95.

deeply wrought into the very texture of its being, so much so that it is found almost impossible by any amount of subsequent instruction to eradicate or efface them. Although there was no predisposition to vice in the minds of these children, how seldom are they brought under the influence of proper education? The drunkard possesses neither the means nor the desire to educate his family. Careless and indifferent about their mental as well as physical necessities, their minds are left to run waste like an unweeded garden, and the first blossoms of their better natures are checked by the rank luxuriance of depravity and vice. Surrounded by and associated with the vicious and depraved, they are speedily initiated into all the mysteries of villainy and crime. In this way sons are made thieves, and daughters prostitutes, goaded on in many instances to the perpetration of the grossest crimes by their parents that they may gratify an appetite which is ruining soul and body. When we think of all this—of the vast multitude of drunken parents, and of the almost omnipotent power which their example has in forming the character of their offspring, we need not be surprised at the unparalleled amount of juvenile delinquency, which is the dismay and pest of the guardians of every large city in the empire, while it baffles and defies the skill of either the legislature or the church to devise a remedy. To expect anything else in existing circumstances would be as unreasonable as to expect to see the most savage enjoying the benefits of education where the light of civilization had never shone.

## DRINK AND PAUPERISM.

That alcoholic liquors are the chief source of pauperism, is manifest in the experience of everyday life. As we walk the streets of our cities and populous towns, do not the haggard and emaciated looks of the wretched creatures who are ever before our view, proclaim in silent but impressive language that they are an evidence of the impoverishing influence of liquor? Look at the bending knees, the besotted and pitiable aspect of their fading visage, and you cannot fail to recognize the footprints of this national scourge. In most cases where application is made for relief, the thoughtful and attentive may read engraven upon the countenance of the applicant—"I am in poverty; a wretched outcast, a miserable and degraded drunkard." So very obviously is strong drink the chief cause of pauperism, that with common consent it is now being generally admitted. Still, when we witness even those who, as parochial guardians, are being daily confronted with evidence of the fact, continuing to lend their influence in support of the drink system, we are led to inquire as to the nature and value of their admission. There is a thoughtlessness, we had almost said a heartlessness, exhibited in the conduct of certain parochial boards, who, in full view of the overwhelming amount of personal and domestic wretchedness caused by drink, not only patronize it, but at periodic intervals dispense it as a luxury among the inmates of the workhouses, most of whom would never



have been there but for its pauperizing influence. We lately read in an Edinburgh newspaper of the opening of a new workhouse in that part of the country which had cost about £50,000, and where, after prayer and the reading of God's Word, its inauguration was consummated by a liberal distribution of intoxicating liquors among those present, and accompanied by the customary and meaningless observance of toast-drinking. Nor were the inmates of the workhouse overlooked on this occasion; each being supplied with an allowance of that drug which had placed the majority of them upon the pauper's roll. That the drink system is chiefly responsible for the pauperism of this country few will care to dispute in the face of the following evidence.

Mr. Chadwick, a poor-law commissioner, stated before the parliamentary committee that he had "ascertained from a very able and experienced witness, Mr. Mott, who was contractor for the poor in Lambeth and several other parishes, that for some months he investigated every new case that came under his knowledge, and that in 'nine cases out of ten the main cause was the ungovernable inclination for fermented liquors.'"<sup>1</sup>

Mr. John Halcro, J.P., Sunderland, after a lengthened and close experience as a guardian of the poor in a union embracing a population of upwards of 100,000 persons, says, "I have learned, what is patent to all who have been similarly circumstanced, that

<sup>1</sup> *Parliamentary Report*, p. 29.

intemperance is the most active and extensive source of pauperism in operation. In order to gauge with some degree of accuracy the amount fairly attributable to this cause, I have taken indiscriminately from the workhouse of Sunderland Union, which contains about 400 persons, the names of the inmates of two male and two female wards, consisting in all of 100 paupers; and after obtaining from them a confession of the cause of their present position, or ascertaining the same from officers of the union familiar with their history, or from my own personal knowledge, I have established the fact unequivocally that not less than 64 per cent. of them owe to intemperance, either directly or indirectly, their present dependent and degraded circumstances."<sup>1</sup>

The committee on intemperance for the Lower House of Convocation in the Province of Canterbury, report, after the most patient and searching inquiry, that "it appears indeed that at least 75 per cent. of the occupants of our workhouses, and a large proportion of those receiving out-door pay, have become pensioners on the public directly or indirectly through drunkenness, and the improvidence and absence of self-respect which this pestilent vice is known to engender and perpetuate. The loss of strength and wealth to the country, the increase of taxation, the deterioration of national character thus produced, it is at once humiliating and irritating to contemplate. From numerous returns before the committee, sub-

<sup>1</sup> *Proceedings of the International Temperance and Prohibition Convention in 1862*, p. 269.

mitted by the masters of workhouses and other officials, whose information may be relied on, it appears that the recipients of parochial relief in England and Wales amount to one-twentieth of the population, and that this destitution is largely caused by intemperance."<sup>1</sup>

A committee on pauperism appointed by the General Assembly of the Church of Scotland, report in 1868 that "intemperance creates more than half of the beggary that exists among us. It is intemperance that renders desolate so many homes, it is intemperance that brings ruin to so many families. It is of no use to enlarge upon this cause; but it would be impossible to exaggerate the influence of intemperance in making misery."<sup>2</sup>

The Rev. Dr. Begg, in a pamphlet on *Drunkenness and Pauperism*, says, "A leading cause of the present rapid increase of pauperism is undoubtedly the prevalence of whisky shops and drunkenness." He further adds, "Not only is nothing being done to arrest the progress of the evil, but much directly and indirectly is being done to promote it."

At a public meeting held at Edinburgh in April, 1867, Ex-bailie Blackadder stated, "After an experience of between twenty and thirty years in connection with the management of the poor, he felt bound to say that the cases of pauperism were bare and exceptional where he did not discover drink to be

<sup>1</sup> *Report by the Committee on Intemperance*, p. 10.

<sup>2</sup> *Report on Pauperism*, p. 6.

directly or indirectly the procuring cause." The Rev. Mr. Miller, superintendent of the Edinburgh City Mission, fully confirmed the testimony of Mr. Blackadder by saying that the experience of the city missionaries went to prove that nine out of every ten cases of pauperism coming before his notice were in one way or another associated with drinking."

The Rev. J. C. Lees, Paisley, in answer to a question before a parliamentary committee, said, "I know it for a fact, for I have gone over the roll with the inspector, and I know it is his opinion as well as my own, and the opinion of all who have gone over the roll minutely, that three-fourths of the cases on the roll are attributable to drink directly or indirectly."<sup>1</sup>

The writer, who has been for many years a member of the Parochial Board of Edinburgh, while being examined before a parliamentary committee, said, "Drinking and drunkenness are, I think, the cause of three-fourths of all the pauperism that we have to do with in Edinburgh. In December, 1864, I was anxious to get at something like reliable information on this point, and I applied for a return which I got after entering a scrutiny into every individual case. The house was then full, that is to the number of 611, and I found that there were 407 of that number reduced to their impoverished condition through drink."<sup>2</sup> It is a noticeable circumstance, that of these 611 inmates of the Edinburgh City Workhouse,

<sup>1</sup> *Parliamentary Report on Poor Laws*, p. 214.

<sup>2</sup> *Parliamentary Report*, pp. 239, 247.

there was not one single abstainer. We also stated it as our opinion, confirmed by an inspector of fifteen years' experience, that of out-door relief "at least one-fourth" was spent on drink.<sup>1</sup> At the time we further said, "We have at the present time 27 women who are maintained by the board, with 72 children, and in each of those cases the wives have been deserted by their husbands. I called upon those women personally, as I was desirous to ascertain what was the operating cause in producing such melancholy results, and I found that out of the 27 cases there were 22 in which I had the most positive evidence that either the husband or the wife was extremely dissipated, really a confirmed drunkard, in short; and in some cases both were by the most positive evidence dissipated."<sup>2</sup>

Mr. H. C. Gray, for many years chairman of the Ayr Parochial Board, stated that "a great many who receive relief could live as well without it, as what they get is spent on drink."<sup>3</sup>

The Rev. D. F. Sandford, at a public meeting held in Edinburgh on the 28th of March, 1870, said, "he had been told by an intelligent policeman that the prosperity of the public-houses in some of the worst parts of the old town, and the frightful ravages they were making in the morals of the people there, were due to the piety of the new town. This man added, that if he could stop for a month the money which was given indiscriminately away by the rich to the

<sup>1</sup> *Parliamentary Report*, p. 247.    <sup>2</sup> *Ibid.* p. 238.    <sup>3</sup> *Ibid.* p. 349.

poor, every one of the public-houses would shut their doors."

Mr. J. Mackie, Wick, gives similar testimony when he says, in speaking of out-door paupers, "I believe that a good many of them spend their money, and their clothes too, in drink."<sup>1</sup> That the belief of Mr. Mackie is well-founded, was strikingly illustrated in the experience of the Edinburgh City Workhouse. Some time ago the writer moved for an inquiry and official report in connection with the above institution, and the result was painfully conclusive. In that official return now before us, we have a list of the names of between two and three hundred drunken and dishonest paupers, who in little more than twelve months carried off upon their persons no fewer than 287 suits of clothing, at a cost of upwards of £350 to the ratepaying community, and which were almost exclusively disposed of in order to gratify the appetite for strong drink. When it is stated that, with a few exceptions, those dissipated scoundrels had vigour and agility enough to effect their escape by scaling a wall some 10 or 12 feet high, without injury to life or limb, it will be seen that, had they been as industrious as they were dishonest, and had expended the same energy to get work as they did to get drink, they would have been perfectly able to provide for themselves. Talk of the severity of workhouse discipline, with the fact staring us in the face that several of those daring impostors had the effrontery to claim

<sup>1</sup> *Parliamentary Report on Poor Law*, p. 407.

re-admittance, and to scale the walls for the fourth and fifth, and one of them even the *seventh* time, carrying off, on each occasion, a new suit of clothing! The audacity of these dissipated paupers transcends belief. The above return having been submitted by the writer in evidence before a parliamentary committee, the above facts were published in the local newspapers. Immediately thereafter the pauper who had carried off no fewer than seven suits had the assurance to wait upon the witness and threaten him with an action for defamation if he would not make an apology! Surely the sternest discipline, including even corporeal punishment, would be more than warranted in the case of such shameless impostors.

The system of out-door relief so largely administered in Scotland, we regard in many cases as expending public funds for the direct support of the public-house. It is difficult to suppress a feeling of indignation in view of its operation. Among those hundreds who throng the pay-table when out-door relief is being dispensed, there may be seen a number of scheming, dissipated men, and strong, healthy women, who present their cards with as much confidence and effrontery as if it had been a bill for payment of wages after a week's hard work. That tens of thousands of pounds administered to paupers in Scotland are annually expended, not in supporting, but in still further degrading the drunken recipients, is too well known to require proof. We have personally witnessed numbers of the outdoor paupers of one of the city parishes leaving the pay-table and going as direct to the

public-houses in the neighbourhood as if drawn there by an irresistible magnet. Curiosity prompted us to inquire into the details of one forenoon's transactions, and we found that 896 paupers had been relieved, who had received the sum of £246, 17s. 3d. While it is impossible to obtain an accurate knowledge of the proportion of this sum which would find its way to the till of the liquor shop, we are satisfied that it would be sufficiently large to warrant us in suggesting in the strongest possible terms that an amendment be made upon the existing Poor Laws, which would render no longer possible in any parish of Scotland such a flagrant misapplication of the public rates.

With such an amount of clear and decisive evidence brought to bear upon the connection between strong drink and pauperism, it can scarcely fail to carry conviction even to the minds of those who may have been prejudiced upon the subject.

As the extent of pauperism is now attracting the serious attention of thoughtful and reflecting minds in every relation of life, and as in the rapid growth of this great social cancer there is grave cause of alarm for the future of our country, it is important that the magnitude of the evil should be understood by all interested in our social well-being. From the circumstance of the official returns of England, Scotland, and Ireland being now compiled on somewhat different principles, there is danger of being misled as to the real extent of pauperism. This is specially so in Scotland, where the Board of Supervision returns the



number of applicants relieved, ignoring the fact that many who are not permanently paupers very frequently have their names entered on the roll oftener than once. In the miscellaneous statistics of the United Kingdom for 1869 we are furnished with the numbers of paupers upon the roll in one given day of the year, for each of the three countries. As the return for 1868 is only given for England, we prefer to take the returns for 1867, that we may thereby ascertain accurately the average number of paupers on one day in the United Kingdom. On the 1st of January of that year, the total number of paupers, including lunatics and vagrants, in England and Wales amounted to 963,200; in Scotland, on the 15th May, to 128,961 ("including registered, casual, and all their dependents"); while in Ireland on 1st January the "total number of paupers in receipt of indoor and outdoor relief" was 68,221. We have thus an average total of paupers on one day of the year in the United Kingdom, amounting to 1,160,382, and maintained at an annual cost of £8,591,603. In addition to this sum, there was paid out of the poor rates in England, for county and borough rates and other purposes, the sum of £3,918,334. This enormous sum, be it observed, by no means represents the amount of money expended in the support of the poor in this country. Were we to enumerate all the charitable associations, philanthropic institutions, industrial schools, refuges, and asylums which exist in Great Britain, they would fill a volume of considerable dimensions. It is utterly impossible to arrive at the amount expended by the benevolent and wealthier

classes in supporting such institutions, and otherwise mitigating the miseries of the poor and the afflicted, but there can be no doubt that it is something enormous.

Dark as is the picture presented by the extent of pauperism in all parts of the United Kingdom, it becomes more gloomy and portentous when we glance at its progressive increase in London and in Scotland, where public attention has been more specially directed towards it. Taking the metropolis, we find from a parliamentary return, dated 15th July, 1869, that the "number of paupers" on 1st January 1858 and 1868 were respectively 98,933 and 163,299, being an increase of 64,366 or 65 per cent. in the ten years; while the population had increased in the ten years from 1851 to 1861 from 2,362,236 to 2,803,989, or by 441,753;—18½ per cent.

When we turn to Scotland and enter narrowly into an investigation of the subject of pauperism, its magnitude appears truly appalling. In the year ending 14th May, 1871, no fewer than 249,148 persons are returned by the Board of Supervision as having received parochial relief; but as many of those relieved have been entered as casual paupers more than once, it is needful that this fact be kept in view. Let us, therefore, make a deduction of 20,109, being one-fourth of the number returned as casuals and their dependents, and we have then no fewer than 229,039 persons who have been actually relieved by the parochial boards during the last year, or in the proportion of 1 to every 13 of the entire population of Scotland. In 1860 the total number of registered and casual

poor, with their dependents, who received relief was 200,232, and for the year ending 14th May, 1871, the number was 229,039, showing an increase in the 11 years of 28,807, or 14·38 per cent.; while the population (in the last-published census) in the ten years from 1851 to 1861 had increased from 2,888,742 to 3,062,294, only 173,552; being 6 per cent. We commend these facts to the most serious consideration of moral, social, and political reformers of every name. However varied and diversified their opinions may be upon many subjects, surely there can be but one opinion as to the deplorable condition of our country, and the imperative necessity which exists for immediate and combined action for the removal or mitigation of this great social cancer.

When we turn to the financial aspect of pauperism in Scotland, and consider the increased expenditure, the picture is by no means improved. The expenditure for the relief and maintenance of the poor in Scotland, in the year prior to the passing of the Poor Law Act of 1845, was £295,232; and for the year ending 14th May, 1871, it amounted to £882,106; being an increase of £586,874, or 198½ per cent. in the 26 years.

It is gratifying to be able to state that the number of poor actually in receipt of relief on the 14th of May, 1871, was less than in any preceding year since 1867. This, the Board of Supervision state, they "are disposed to attribute to increased care and vigilance on the part of inspectors of poor." While admitting that this may in some measure account for the above satisfactory result, we are disposed to attri-

bute it in a large degree to the operation of other causes. In view of the immense numbers who have been reclaimed from intemperate habits, and consequently improved in their domestic and social relations, by the extended operations and continued prosecution of the Temperance movement in Scotland, we are more inclined to attribute the check which has been given to pauperism to this cause, than to that of the increased vigilance of inspectors. Then there are the operations of those societies lately formed for the improvement of the condition of the poor, and which, it must be admitted, have exerted a salutary influence in the right direction. As to the amount of money, or the value in clothes and other articles distributed among deserving poor, we have no adequate means of judging. But the extensive assistance they have afforded is well known to those who take an interest in the poor.

But it is not only the extent and cost of pauperism that we have to deplore. There is a breaking down of that self-reliance and honourable independence for which the people of Scotland have been distinguished. Dr. Chalmers, in speaking upon this subject, little more than a quarter of a century ago, states that "the feeling of reluctance to public charity is very strong, and forms one of our greatest moral defences against the extension of pauperism in Scotland." How very changed have matters become since that great and sagacious Christian and political economist recorded this testimony. While there may be diversities of

opinion as to the cause, it does appear that something like a social revolution of a backward and downward character has overtaken the poorer classes of Scotland. But let it not be supposed that this process of demoralization is confined to the lower classes of society. On the contrary it is pervading those higher up in the social scale to an alarming extent. The rapidity with which they are being divested of self-respect, and made ready to throw off their individual responsibilities to society, is demonstrated by the following authoritative returns relative to the collection of the municipal rates of Edinburgh.

*Number of appeals lodged for relief from assessment on the ground of poverty, for ten years.*

Year.	Number.	Year.	Number.
1860-1861	935	1865-1866	1517
1861-1862	994	1866-1867	1641
1862-1863	1144	1867-1868	2069
1863-1864	1273	1868-1869	2275
1864-1865	1396	1869-1870	2549

In view of these figures, it is clear that there are elements at work which are sinking vast numbers of the people in the social scale, as well as in their own estimation. It has been said that there is no rule without exception, but here there is no exception—every year showing an increase on the one which preceded it, the numbers having steadily increased from 935 to 2549 during the ten years, being an increase of  $172\frac{1}{2}$  per cent., while the population has only increased 11 per cent. It requires no argument here

to show what must be the issue if some salutary corrective be not administered.

We commend these startling results to the calm consideration of all classes of men, more especially to statesmen and ministers of the gospel, whose official prerogative it is to root out all demoralizing and pauperizing influences—to ameliorate the moral and social condition of the people, and to uphold the honour and dignity of the nation. That we have reached something like a social crisis in the history of this country, there is on all hands abundant evidence to prove. The large proportion of the population who go to swell the ranks of crime, juvenile delinquency, and pauperism, is perfectly astounding, and presents a terrible indictment against Great Britain.

#### **DRINK AND PROSTITUTION.**

The only other evil we shall particularly notice here is that of prostitution. Notwithstanding its fearful prevalence, its demoralizing character, and its present and eternal consequences, it fails to receive that attention which the magnitude and importance of the subject demands. Some, from a false and mistaken delicacy, are even careful to avoid the mention of this vice, and have allowed it to gather strength till it now grasps in its foul embrace upwards of a quarter of a million of our female population. There are others who profess to deplore its fearful consequences, who are nevertheless ever ready to seek its palliation “as a necessary evil.” We have here an argument

which carries on its front the stamp of immorality, if not utter indifference to the welfare of the human race. "A necessary evil!" Let this argument be admitted upon this or any similar subject, and you remove one of the most powerful motives to a moral life,—put an insurmountable barrier in the way of social reform, and, were it possible, derange the government of the moral universe. Let the argument thus submitted be recognized by society, and you put a drag upon the wheels of progress and quench in midnight darkness the last hope of the millennial age. We know of no evil which has been more silently borne, and for the amelioration of which less has been done, notwithstanding its claims upon every Christian and benevolent community. What sight more heart-rending, what thought more humiliating, than to see the once modest and virtuous female—the object of a father's love, and the pride and joy of a mother's heart—walking our streets divested of all shame, and left to run a short career of infatuated guilt, destined to breathe her last in some miserable hovel, without a relative or a friend to weep over her melancholy fate, and to go down into the grave unpitied. Such is but a brief sketch of hundreds and thousands who drop into the graveyards of Britain every year; and although our nation is illuminated by the rays of Christianity, the silence of death reigns in the public mind regarding it. Were the Christian public but aware of the fearful and intolerable agony which thousands of these wretched creatures experience, surely some chord of sympathy would be touched and some practical effort

made to stem the tide of this abounding evil, the existence of which is in a great measure traceable to this source of mischief, the drink system. Often have we seen the tears of indescribable anguish rushing over the cheeks of the infatuated victims of this degrading vice, while in frenzied grief they cursed the intoxicating draught which first led them to their career of ruin. We have lately seen no fewer than four of these wretched and deluded creatures huddled together into a miserable garret (one of whom had figured in high and fashionable circles, but who was then sunk in the depths of moral and physical degradation), and the history of every one of them presented a living evidence of the seductive and demoralizing character of strong drink. Dr. A. Vintras, in his work on prostitution, assigns strong drink a prominent place as a cause of that vice, and states that "their intemperate habits tend materially to shorten their lives." Dr. Tait, in his work entitled *Magdalenism; being an Inquiry into the Causes and Consequences of Prostitution*, says "that its ranks are supplied in some measure from those who have been trained from infancy to drinking—who imbibed with their mother's milk the desire for intoxicating drinks, and unconsciously formed a habit which their riper years only confirmed and rendered more inveterate; and others who first formed the habit of intemperance, and subsequently resorted to a life of prostitution in order to procure the means of satiating their desires for alcoholic liquors. Some have recourse to strong liquors to drown remorse and shame, and expel from their



minds all uneasy feelings regarding their awful situation. The mental agony which many of them experience in their sober moments is so afflicting and intolerable that they are glad to intoxicate themselves to gain a moment's ease. The remedy of intoxication is prescribed by their companions in misfortune and associates in wickedness as the only cure for low spirits. The first month of their wicked life of prostitution is thus spent in continuous drunkenness, and the habit of dissipation formed before they arrive at a sense of their miserable situation. No sacrifice is counted too great so that they may obtain spirituous liquors. Their clamour for drink is incessant, and every artifice is had recourse to in order to attain it. The habit of intemperance is one of the greatest evils that can befall either man or woman. If it is not the cause, it is almost invariably associated with every species of crime. There are few causes of prostitution more prevalent and more powerful than inebriety." Such is the testimony of the late Dr. Tait of Edinburgh. Hear also Mr. Logan, author of the *Moral Statistics of Glasgow*. He states that, "when visiting and distributing tracts in Inverness, he conversed with three sisters. The youngest was recovering from fever, and all the three were unfortunate females. In another house he met two sisters who were following the same course. In another hovel a mother had lived a harlot for a considerable number of years. The joiner entered the house with her coffin while he conversed with the three daughters, all of whom were following the same downward career of their late

mother. It was only a few months previous that a fourth daughter had died a loathsome victim at Aberdeen. These wretched sisters told him in the most explicit terms that drink had not only been the cause of their seduction, but it was also partaken of daily to enable them to persevere in their course of wickedness. 'Drink, drink,' said they, 'and nothing but drink, has brought us to this state of shame and degradation.'"<sup>1</sup>

It is quite unnecessary to say more to prove that intemperance is the chief cause of this crying evil. Britain may weep and lament because of the poor degraded heathen whose altars are incrustated with the blood of superstition; but let her think of this, and she will see great reason to weep for herself and for her children, who, under the influence of an awful infatuation, are sacrificing themselves on the altar of strong drink, the most relentless demon that ever deluded a sin-cursed world. Some talk of exaggerating the evils of the drink system and the accumulated miseries it inflicts upon the world. To do so, we apprehend, would be a most difficult task. Where, we ask, in the annals of human suffering can it find a rival? Tell us not of the fearful desolations of the pestilence and the plague; speak not to us of the enormities of negro slavery and of the miseries associated with that tide of horror which deluged the American continent in human blood. What are any or all of these compared with the desolations and

<sup>1</sup> *Moral Statistics of Glasgow*, p. 47

miseries arising from the ceaseless operations of this legalized iniquity. We verily believe that it would be difficult for imagination to conceive, or language adequately to describe, the terrible legacy entailed upon humanity by this second curse.

#### DEGRADED CONDITION OF THE LAPSED MASSES.

We have thus noticed the relation which exists between the drink system and some of those evils which are corroding the framework of our social structure and developing in our midst the elements of dissolution. None but those who have made it their business to ascertain from personal observation, can form an adequate conception of the condition of the "lapsed masses" in our large cities. Destitute of self-respect, they shroud themselves in the mantle of despair, and, seemingly resigned to their fate, make no effort nor manifest any desire to improve their deplorable condition. Amid the squalid wretchedness in which they are doomed to exist, every feeling worthy of humanity has ceased in many cases to be perceptible. Here we have seen the child dying unheeded by the side of its degraded parents, and have heard laughter, singing, and carousing amid the convulsive struggles of an expiring fellow-creature. In this last stage of brutalizing humanity the son has been known to make a table of his mother's coffin, and, with callous heart and fiendish glee, drink and sport amid the loathsome exhalations of decomposition. Here the mother has forgot the child she bore, and

stified its plaintive cries with poison from the cup of death. Here we have known the husband to yoke his wife and daughter to the car of prostitution, and hold the reins of heartless guilt while he drove them to the regions of despair and death. We have no wish to dwell upon such appalling scenes of deep-stained depravity, but we *are* anxious to arouse the British public to a sense of the untold miseries which intoxicating drink entails upon society. Our aim is to draw their attention to the fact, that while they are spending their energies, their talents, and their time, and shedding tears of pity and commiseration for the degraded in foreign climes, there is within a few miles—yea, in many cases, a few yards—of their own doors, a depth of degradation for which we believe it will be hard to find a parallel in any other country in Europe. Who is there among us who has visited any of the continental countries and been able to discover a state of matters more deplorable than this, and which is no imagination nor day-dream of some wild enthusiast, but a terrible reality which may be witnessed in any of the most favoured cities in the kingdom.

The special sanitary commissioner of the *Lancet*, in a recent report upon the social condition of the poor of Liverpool and their dwellings, states that there are in that city thousands of individuals in the most deplorable condition. He says, among this class “fines are useless, imprisonment is vain; for there is a form of poverty which can neither be coaxed nor coerced. There are upwards of 6000 cellars which

are occupied by permission of the law. Ordinarily the occupants are in a wretched state. Many of them have neither bedsteads nor bedding; they sleep on the floor beside the drain in the corner of the room; they belong to the very lowest class of labourers—men whose average earnings do not amount to more than ten shillings a week, the half of which is spent in drink. Here, too, is to be found the widow whose husband succumbed to typhus-fever six years ago, leaving his four little children to starve on her labour and the parish allowance of half-a-crown a week. The state of things grows even worse as we mount the house from room to room, until the climax is found in the attics, where there is neither fireplace nor ventilation to let out the fetid air. Here, at night, drunkenness and dirt, wretchedness and rags, beggar description. The pestilential atmosphere depresses the nerves and rapidly destroys the appetite. It is upon drink they are compelled to work. The air is redolent of broken sewers and human ordure: it is polluted with odours of filthy persons, foul rags, and stinking fish. The very walls exhale a stench of vermin and contagion. In not one room in ten is there a bedstead; in not one a wholesome bed. The inmates sleep, or rather lie, upon the floor, from which they are separated by a bit of straw or a bundle of dirty rags. Not one in twenty takes off either boots or clothes. The drunken slumber off their drink; the sober lie restless and awake. Restoring rest there is none. Mothers and sons, fathers and daughters, brothers and sisters, relations and strangers of both

sexes, lie indiscriminately together, many of them all but naked, locked in each other's arms for warmth. The water is kept outside to wash cresses, vegetables, and fish, which, after being steeped in the poisoned atmosphere throughout the night, will be sold to their betters and converted into drink. This is a true but feeble picture of thousands of houses in Liverpool."

Having resolved to ascertain from personal observation the real state of matters among the lapsed masses, we have, in company with the police, frequently spent several hours after midnight exploring some of the more degraded of the wynds and closes of Edinburgh, which it may be truly said are indeed full of "the habitations of cruelty." No one can descend into some of those sinks of sin and depravity and not be struck with the state of things which prevails amid the blaze of metropolitan refinement and Christian profession. Between the hours of two and three on a Sunday morning, when exploring some of these districts, the whole population seemed to be astir, and violence, debauchery, and riot appeared to reign unchecked. Ever and again we came in contact with two or three stout-hearted policemen wrestling with the lawless inhabitants in those caverns of crime; and more than once we thought how little the virtuous and Christian public, then sleeping in comfort and security, were aware of the true state of matters by which they were surrounded. Some idea of the character of the population in some of these places may be formed when we state that in one land we found seventy-three individuals (not one of whom were in bed), and of that

number upwards of fifty were personally known to the police either as returned convicts or convicted thieves. For the credit of our country, and a due regard to our profession as a Christian people, we shall not draw aside the veil and expose to public view the disgusting and hellish manifestations of human nature exhibited in these loathsome dens of shameless degradation. This, however, we will say, that were ministers of religion fully aware of the prevailing state of matters among the "lapsed masses" in our large cities, there is not a pulpit in the land from which the voice of warning would not be heard. The energies of every virtuous and God-fearing member of the community would also be summoned to instant action, that one united effort might be made to overthrow the drink system, by which those centres of licentious impurity and dissipation are sustained, and where thousands, comprising both sexes, are being physically and eternally ruined. In the language of Dr. Guthrie, in dealing with this subject, we affirm that "the existence and stability of the empire are bound up with such schemes as ours. What philanthropy prompts to and piety recommends, patriotism demands. If the elements of corruption and mischief, which, in our most unwise and criminal neglect, we have done so little either to resist or restrain, shall be permitted to spread for the next half-century as they have done for the past, we tremble to anticipate the issue, or ask, when the leaven has leavened the whole lump, what the issue of these things shall be? . . . Of nothing are we more certain than of this, that if

these classes continue neglected as they have been—if the causes which are undermining society and loosening our social fabric are left in active operation—this noble empire shall fall one day like some mighty and splendid iceberg whose foundations, hidden in the deep, have been worn by the water, caved and hollowed by the waves, till, on some fatal and tempestuous day, the proud edifice begins to rock, and, toppling over, buries in the deep, amid the foaming surge and wild swell it raises, the unfortunate ships which had been moored to its sides, and miserable mariners who had sought safety in its shelter.”<sup>1</sup>

#### PERILS OF OUR NATIONAL FUTURE

That the drink system is the prime agent in the demoralization of the masses, and the greatest enemy of our national prosperity, is undeniable. That it is terribly antagonistic to the well-being of every class in the community, and to our permanent stability as a nation, must be obvious to all. Yet how little is being done to overcome its deadly influence. When we contemplate the universal and obdurate character of the evil, the vast social and religious issues which are involved, and admire the adaptation of those moral and political organizations which fight for its removal, it seems incredible that the Christianity and patriotism of the nation should not ere now have joined in the cry for total and immediate emancipa-

<sup>1</sup>*Second Plea for Ragged Schools*, pp. 86, 48.



tion from the thralldom of the drink curse. How dark must be that veil which prejudice, interest, and appetite have woven between the liquor traffic and the mind of the great majority of the British people. With what shrewdness and penetration did many of them discover the wickedness of the opium-trade of China, and the iniquitous character of the slave-trade of America; and with what eloquence did they condemn and denounce as allies and abettors of this inhuman system all who did not see eye to eye with them upon the subject. Yet, alas! how lamentably blind to the evils, the ravages, and the wickedness of the drink system. Knit into the very fibres of the social compact, and so universally patronized, that familiarity with the evil has begotten blindness to its direful results, society, as a whole, has, amid the prevailing evils and degeneracy of the age, lost sight of the genuine standard of morality, and recognized another of a most defective character, which, being affected and regulated by existing circumstances, gives the youth of our country a false view of their moral position. The result is that they, adopting the morality of others as their criterion, feel quite satisfied if in any degree superior to those by whom they are surrounded. Thus the grand motive to moral and social elevation is removed or set aside. It is when we take this comprehensive view of the subject that the tremendous influence which intemperance exerts against morality becomes most strikingly apparent, and the duty of rulers, guardians, and well-wishers of society is most powerfully felt. It is the morality of

a nation which constitutes her strength, and upon which her prosperity and stability depend. Let the morals of her people be pure, and how strong, how stable, how prosperous her condition; but let them become contaminated and corrupted, and she is shorn of her strength, and gives striking premonitions of decay. The histories of the nations of the past afford powerful evidence of this great truth. Let Britain take heed lest she too, more speedily than she now anticipates, affords another illustration of this unchangeable principle. Her battlements and places of defence may be fortified, her army and navy increased, but if the morality of her people be not preserved, all her fortifications, her naval and military power, will be utterly inadequate to save her from approaching and inevitable ruin.

## CHAPTER V.

THE DRINK SYSTEM A SOURCE OF COMMERCIAL  
DEPRESSION.

There is no nation that has ever existed, but which, like man himself, has had its years of infancy, maturity, and decline. It is somewhat remarkable that each of the universal empires, while guided by habits of sobriety, were characterized by prosperity. When, however, they became addicted to intemperance, they became subject to depressions in trade, while the cloud of adversity thickened around them, as they sank deeper into the gulf of dissipation and ruin. On going back to the records of ancient history this is strikingly engraven upon its instructive pages. The Assyrian empire had conquered every known enemy, and brought under vassalage almost every known country, and her name was recognized as the synonyme of magnificence and power; yet notwithstanding all her concentrated energies, the subtle elements of intemperance were infused into her constitution, enervating the arms of her children and prostrating her splendour in the dust; and as a lasting monument of her disgrace, Nineveh was taken, and her voluptuous monarch slain in the midst of his profligacy. Babylon, another remnant of the Assyrian empire, became great and prosperous while her inhabitants were temperate; but when drunkenness became rife, she too

shared the fate of Nineveh. Greece, Persia, and Rome, in like manner, prospered and fell; and who can, with a faithful and impartial eye, review the chequered and highly interesting history of our own country, without seeing the same inviolable principle conspicuous on its pages, and in the present day realizing it to be at this very moment as unalterable as ever? Of late years it has become apparent to all, and been felt in the sad experience of thousands of our population, that the sun of national prosperity has frequently and for lengthened periods had its rays darkened by the lowering clouds of commercial disaster. Class legislation, railway speculation, the importation of foreign produce, and a surplus population, have all been charged with driving prosperity from our shores; but each and all of these dwindle into insignificance when contrasted with the drink system, which we assert to be the grand cause of our national depression, and which is exiling tens of thousands of the most virtuous and independent of our industrial classes.

#### THE WORKING-CLASSES.

When a country is overtaken by depression, and her prosperity begins to be affected, the working-classes are always the first to suffer. In our land their sufferings have been greater and more intense than the middle and higher classes, and in the very nature of things it could not be otherwise. Not only is the labour market injured by intemperance, but great numbers of the working-classes are rendered

dependent upon the charitable support of others. Many of the working-classes are in the habit of looking away from themselves and laying the blame of the combined evils from which the country suffers at the door of the senate-house, and charging the legislature as the procuring cause of all our adversity and misery. Without attempting or wishing to clear our legislators from grave participation in the cause of these evils, we, knowing somewhat of the condition and habits of the working-classes, feel assured that until they come to recognize the drink traffic as their greatest foe, there is no reasonable hope of their general elevation. The chief obstacle in the way of their improvement is their ignoring this fact, and which, if understood and acted upon, would do more to place them in an honourable and independent position than the expenditure of thousands and millions of pounds in schemes of amelioration, which tend rather to sink them into an unmanly dependence upon others, than to cultivate in their minds an honourable desire to live by the industry of their own hands.

There is something about the drink system which so blinds the masses that they become the victims of an infatuation which is truly marvellous. Under its influence the most selfish become generous, and money that has been carefully husbanded for weeks is in a few hours scattered away in reckless folly. We have known a man who on a Saturday afternoon denied his wife a few shillings for some much-needed article of domestic furnishing, in a few hours after was mixed up in a public-house brawl because his boon compan-

ions refused to allow him to pay the whole of the landlord's bill. How incredible does it seem that there should be thousands of working-men in all parts of the nation who can rise early and toil during the entire day, and who are no sooner put in possession of their hard-earned wages than they deliberately go to the public-house and there squander away in dissipation the proceeds of their toil, although they get only in return for their money that which is not bread, and for their labour that which satisfieth not. The infatuation becomes all the more apparent, and the course of conduct more inexplicable, when it is considered that the same ruinous policy is persisted in week after week and month after month, although disappointment and loss is the invariable result. How dense must be the veil of prejudice which blinds the industrial masses to their true interests, when for every shilling spent upon whisky, they receive only what could with a fair profit be sold for a penny, while the remaining 11d., through the operation of the excise law, is transferred to the government and their licensed agents. If working-men could realize the amount of time and money lost by their identification with the drink system in addition to that spent in the public-house, they would be astonished at the immense sacrifices which many of them voluntarily make. The Rev. Professor Kirk, speaking upon this subject, supplies a pointed illustration. He says:—"The extent to which productive labour is diminished by the influence of the drink system is incredible. We received a statement from a foreman as to the

effect on the wages of working men under him. He took a case from the wages-book as a fair average specimen, and gave it as follows:—During eight weeks before taking a pledge of abstinence, the man's average weekly earnings were £1, 6s. 9½d.; during eight weeks when keeping the pledge, £1, 14s. 4d.; during eight weeks after breaking the pledge, £1, 6s. 10½d. Here is a loss of wages equal to 7s. 6d. per week; as near as may be, £20 a year on one man! If we consider the comparative inefficiency of the man, the loss to society is far greater; and if we add the sum spent by such a man on the liquor itself, it is not difficult to see how pauperism must soon overtake both him and his."<sup>1</sup> In directing attention to the havoc wrought by drink among the working-classes, Professor Leoui Levi writes, "What, then, are the causes of the increase of pauperism and crime throughout the country? Not that they earn little, and that they are overtaxed; but that they are greatly given to drunkenness or to an excessive consumption of spirits, which is increasing instead of diminishing."<sup>2</sup>

That strong drink is the greatest enemy the working-classes have to contend with is manifest in their habits, houses, and persons. This debasing liquid annually invades the first-class workshops of our land, and seduces thousands of the most industrious, rendering them careless and irregular as to their duty, and driving them out into the second-class

<sup>1</sup> *Britain's Drawbacks*, p. 15.

<sup>2</sup> *Alliance News*, Feb. 13th, 1869.

workshops, where they have to work at a reduction of twenty or thirty per cent. upon their wages. Here, also, this fiend rages with tenfold fury, forcing them—not in solitary instances, but in hundreds—to fly, as their last refuge, into those third-class establishments where, at best, but a scanty subsistence is attainable; and so great is the number who are ever to be found seeking admittance into those receptacles for the ruined sons of toil, that employment upon any terms is frequently refused. As a last shift many are driven to dispose of the few articles they possess to purchase materials, and having made them into marketable articles, take them to a dealer, where they are sold at prices so low as to leave them the smallest remuneration. Thus thousands of almost every trade in our land are periodically reduced to the lowest pitch of extreme destitution, and by this line of procedure the quantity of ready-made goods thus made tells with almost incredible effect upon our labour-market, reducing the wages of the sober and industrious, and depriving numbers of employment altogether. Hence thousands are compelled to sever the sacred link which binds them to their relations, and, with a reluctance only overcome by stern necessity, are forced to seek in a foreign land that support for themselves and families which their own country has denied them.

#### EMIGRATION.

While things continue as they are, emigration is the only alternative left to a great portion of our



industrial population, or to submit to become part of those groups which are ever and again to be found on the streets of our large cities, thin-clad and half-starved, willing but unable to find employment by reason of the conduct of those who have beggared themselves by dissipation, and who hang as a dead weight upon the community. So long as the tide of emigration relieved us of our surplus labour, and was chiefly confined to those who went forth to cut down the primeval forests and cultivate the virgin soil on the American continent, or to multiply herds of cattle and flocks of sheep on the boundless plains of Australia, the benefits of emigration were incalculable in the impetus given to trade and commercial enterprise. Ships laden with the products of those new worlds, the fruits of the emigrants' industry, were wafted to our shores, and returned laden with implements of husbandry and clothing, which found a ready market on their arrival. Times and circumstances have changed, and that which was formerly experienced to be a stimulus to industry and a great commercial advantage to this country, now threatens to cripple and depress her industrial energies. No longer is emigration confined to the transferring of our surplus labour to those parts of the globe where it is required, —no longer do the great proportion of our emigrants belong to the class of unskilled labourers, or to those who occupy a subordinate position among our artisans and mechanics. On the contrary, as the tide of emigration rolls onward and outward, it is every year carrying along with it an increasing number of those

who are the bone and sinew of the mother country, leaving her to struggle on with an increasing number of those who are unable or unwilling to provide for themselves, and who constitute that overwhelming amount of pauperism and criminality which are incompatible with the permanent prosperity of any country. So long as the large proportion of our emigrants were confined to that class of industriously-disposed labourers and mechanics who fringe the skirts of our pauper population, and who are always the first to suffer in times of commercial depression, emigration was to be hailed as alike desirable and expedient. Now, however, when those leaving our shores in such numbers are they to whom the country must necessarily look in any emergency, we cannot contemplate the exodus of our skilled mechanics without feelings of the gravest apprehension, more especially since they are chiefly choosing America as the land of their adoption, and the country which must be regarded as our great rival in the race of nations. Of 195,953 emigrants who left the United Kingdom in 1867, no fewer than 174,778 went to the United States and North American colonies; and the superior character and circumstances of these may be somewhat determined by the fact that 92·86 per cent. went in steamers, while only 7·14 per cent. went in sailing vessels. Those who have given attention to this subject must have observed that of late years many of the most honourable and independent of our industrial classes are swelling the emigration lists. The effect of this must necessarily be the very opposite of that which,

in a national point of view, we have experienced by the emigration of the class to which we have formerly referred. Not only will the local and national taxation of the country fall heavier upon their industrial brethren who remain behind, but it must ultimately affect the labour-market of this country, and thereby diminish their means of contributing to the public expenditure.

The effect of hundreds of our most experienced shipbuilders being forced to emigrate is to transfer to a large extent the operations of our dockyards to foreign countries, while the present emigration policy, which is driving, among others, thousands of the Preston and Lancashire cotton-spinners to the far West, is to transfer to a still greater extent the operations of our English manufactories. Great Britain has long been spoken of as the "workshop of the world," but we fear she is fast losing her claim to this most honourable and enviable distinction. Already the American dockyards ring with the hammers of thousands of the ablest and most sober of her engineers and shipbuilders from Portsmouth, the Mersey, and the Clyde; while the large cotton-factories now raised throughout the cotton-growing states of the Union, and the extensive woollen-factories in Australia, are hives of industrial enterprise largely occupied by those dauntless and self-reliant spirits who have been driven from the United Kingdom by a combination of untoward circumstances over which the most frugal and virtuous could exercise no control. That by far the most potent of these circumstances

have their origin in the licensed traffic in liquors, must be clear to every reflecting mind.

#### COMMERCIAL DEPRESSION.

Society is so constituted that no section or community can prosper in a lawful way without to a certain extent benefiting all; neither can any class be suffering the privations of famine and destitution without exerting an influence upon the whole community, so that no sooner have the working-classes been reduced in their circumstances than the middle-classes, who are in a great measure dependent upon them for their business and prosperity, are affected. Hence we find when the working-classes have been impoverished or thrown out of employment, then, as a necessary consequence, have the middle-classes felt commerce paralyzed, large stocks accumulating, business rapidly declining, money scarce, and the result of all a greatly-reduced income. Whatever may be the cause of such distress, it is to be deplored, and ought, if possible, to be removed. When it flows from a power beyond the control of man, it may and ought to be patiently submitted to; but when the cause can be traced to the intemperance of those who have brought such suffering on themselves, how intolerable does the burden become to the sober and industrious! A kind and bountiful Creator has lavished upon us in rich abundance, food, raiment, and all the necessities of life, to satisfy the wants of our teeming population; but, through the interference of this destructive liquor,

discord and confusion are introduced into society. The avenues through which food and clothing should flow to the masses of our country are blocked up by this antagonist of commerce, which stands between the merchant and his overflowing warehouse on the one hand, and thousands of starving individuals on the other, and in the most effective manner locks up as dead stock the goods of the declining merchant, and compels the poverty-stricken thousands to wander about in indigence and rags. The dealers of every description have goods in abundance, the people in thousands are without clothing and without food. They require these, and of them there is enough for all. How, then, can this be? Is it because there is no work for them? No. True, there are masons and carpenters idle, but are there not thousands without homes to shelter them? True, there are tailors and clothiers idle, but are there not tens of thousands loitering in rags? There are tradesmen of every kind idle and unemployed, but there is not a trade but has its thousands without the very article it supplies. Where, then, is the explanation? It is clear beyond all doubt that there is something grievously wrong in the social system when there are resources in the country to supply all the wants of her population, while yet there are countless numbers subjected to the most abject and extreme privations. If politicians and commercial men, instead of directing their attention to foreign policy and looking to an increased export trade as the only means of relief, would set themselves to the study of this subject, they would

find in the drink traffic the chief cause of our commercial and industrial depression, and discover in its prohibition the nation's last and only hope. Let the one hundred millions now annually expended upon strong drink by the people of this country be withdrawn and devoted to the development of proper and legitimate trade, and who can fail to perceive the great impetus that would then be given to commercial industry, and the comfort and prosperity which would overtake all classes of the British people?

#### CAPITAL AND LABOUR.

An additional reason why working-men should recognize in the drink system their deadliest enemy is seen in the small return of the capital invested, which finds its way into the labour-market. This is a view of the case which appeals directly to the industrial millions. Supposing that one hundred pounds were expended by one hundred sober workmen in purchasing useful articles of clothing, furniture, and food, upwards of £50 would find its way back to the labour-market to reproduce the goods which had thus been disposed of; but in the event of two hundred workmen spending one hundred pounds on intoxicating liquor, something less than three pounds would be all that was necessary to reproduce the quantity of liquor upon which the £100 had been expended. From this we discover that the man who is sober and expends his money in looking to the interests of himself and family is the

true benefactor of his class, while he who spends his means in the public-house is prosecuting a course of action as prejudicial to his fellows as it is ruinous to himself.

It requires no argument to prove that while in this country there may be periodic intervals of commercial activity, permanent prosperity among the commercial and industrial classes is incompatible with the enormous sums that are being wasted upon strong drink. Our drink bill for the last three years is as under:—

1868... ..	£103,142,750
1869 .....	£102,383,220
1870.....	£108,163,322
	<hr/>
	£313,689,292

With this annual and increasing waste it is idle to talk of the social and commercial improvement of these classes. So long as every man, woman, and child in the United Kingdom, on an average, spends annually about £4 per head upon intoxicating drink, the chief cause of commercial depression remains unchecked. It is for those interested in our commercial and industrial prosperity to say how long this waste of our national resources shall continue. Surely this course of folly and madness cannot last for ever! Is it not self-evident that as a people we are sowing to the wind, and unless the laws of nature change, we need but expect to reap the whirlwind.

Mr. Bremner, in his history of the distillation of spirits, gives an account of the extent and operations the manufacture of whisky in the Caledonian Dis-

tillery, from which we learn that 40,000 gallons of spirits are weekly manufactured, or 2,080,000 gallons per annum.<sup>1</sup> Taking 15*s.* as the average cost of each gallon (duty paid), we have the sum of £1,560,000. It is interesting to observe that while the quantity of grain destroyed is 800,000 bushels, employment is only given to 150 men. If this sum of £1,560,000 was spent on articles of general utility, such as houses, furniture, and clothing, employment would be given to no fewer than 12,000 persons at 25*s.* per week. In 1867 there were 111 whisky-distillers in Scotland, and the total quantity of whisky manufactured by them during that year was 10,813,996 gallons. Taking the number of men employed in the Caledonian Distillery as a fair criterion, we find that the number of workmen employed in the manufacture of whisky in Scotland was under 1000. Assuming 15*s.* as the average price per gallon, the sum expended upon whisky would amount to £8,110,497. Were this sum diverted into channels of legitimate industry, it would employ no fewer than 62,388 men at an average wage of 25*s.* per week. Working men of Scotland, what say ye to this?

To prosecute the question still further: Were we to take the £108,000,000 spent on intoxicating drink in 1870 (the last year for which we have returns) and expend the sum upon useful articles, as we have indicated, employment would be given to no fewer than 830,769 persons, or more than one-fourteenth of the

<sup>1</sup> *Industries of Scotland*, p. 444.



working-men in the United Kingdom, at 25*s.* per week. Another important consideration is, that while the money expended in legitimate trade leaves the purchaser a fair equivalent in value, that spent upon intoxicating drink leaves him without any return save injured health, not unfrequently accompanied by a sense of shame and remorse. We commend this view of the case to the consideration of those who regard compulsory governmental emigration as the only means of saving the country from impending ruin.

It must now be evident that were the vast sums spent on intoxicating drink diverted into proper channels, such as the purchase of articles of food, clothing, and utility, instead of the evils which originate in its use and afflict our country, the condition of its inhabitants would in every respect be improved. Manufactures would then become brisk, our merchants would flourish, bankruptcies would be comparatively rare, and the nation would rise to an importance not only unparalleled in the history of the past, but to the enjoyment of prosperity and greatness which the most sanguine can scarcely now anticipate.

## CHAPTER VI.

## THE DRINK SYSTEM ANTAGONISTIC TO RELIGION.

Religion is a subject which has pre-eminently occupied the mind of man in every age, and in some form or other is acknowledged among the various tribes that people the earth. Nor is this difficult to account for. Man was originally not only a moral, but a religious being, eminently endowed with powers of body and mind to love, revere, and obey that God by whom he was created. Although sad and disastrous were the consequences of the fall, he still, by God's grace, retained capacity for improvement sufficient to constitute him a moral and religious creature. "God made man upright, but he has sought out many inventions;" and at the top of that black catalogue of inventions for evil which man by his perversity has sought out, stands that subtle agent intoxicating drink, the natural tendency of which is not only to paralyze man's spiritual nature, but to neutralize the influence of those Christian agencies which have for their object the present and future happiness of our race. The voice of Scripture in relation to drunkenness is by all admitted to be clear, conclusive, and condemnatory, but there is by no means such unanimity of sentiment as to the terms in which it speaks of the so-called moderate use of alcoholic liquors.

## DESTRUCTION OF GRAIN.

In considering the antagonism of the drink system to religion, we are met by a great and mighty obstacle in the manufacture of malt liquors, which form by far the greatest part of intoxicating drinks used in this country. It is computed that there are no fewer than 50,000 individuals deprived of the blessings of the day of rest by being engaged in the manufacture of these drinks. Think of this, ye moderate-drinking Christians of Britain! Fifty thousand of your fellow-men robbed of the sweet enjoyment of one day in seven, doomed to the drudgery of physical toil, and compelled to trample beneath their feet the laws of heaven's King, that you may be supplied with an intoxicating beverage which tends not to nourish, but to blight the development of Christian principle;—not to accelerate, but to retard the progress of religion, and which charges home upon its producer the guilt of the Sabbath-breaker. True, he may plead excuses, but these are only the result of his ignorance, the evidence of deep-rooted depravity, there being no plea which, on the ground of reason, can be advanced, nor which, in the light of revelation, can be received. Necessity raises her voice, and, in the language of unfaltering consciousness, proclaims that she will have none of them. Mercy, with tears of pity for the wretched and enslaved, lifts up her voice, and, in the name of suffering humanity, protests against the perpetration of such injustice.

When we consider the amount of human food destroyed in the manufacture of intoxicating drinks, the immorality of the liquor traffic becomes terribly aggravated. That sixty millions of bushels of good wholesome grain should in this country be annually converted into a demoralizing drug seems altogether incredible. Not only are the bounties of a kind Providence thus wasted, but they are wickedly perverted into an agent of indescribable mischief. Protected by an infamous law, the brewer and distiller are permitted not only to seize upon the food of millions of the people, but they are authorized by statute to divest it of its nutritious qualities, and to manufacture it into a deleterious and most seductive liquid, by which those who have been robbed of the food which Heaven had provided for their temporal necessities, are legally cheated out of their hard-earned means. Under the bewitching spell of an unaccountable infatuation, tens of thousands are being daily deprived of the comforts and necessities of domestic life, and in numberless instances are consigned to the almshouse, the unpitied victims of one of the grossest forms of legalized iniquity that ever existed in a civilized community. The amount of good and wholesome grain annually wasted is equivalent to what might feed nearly one-fourth of the entire population of this country. Would that "*wasted*" were the worst that could be said of it! Were it annually consigned to a fleet of vessels and sunk in the depths of ocean, or consumed on the sunny slopes and in the fertile valleys of our country, as an annual holocaust,

it would be a matter for national thankfulness, compared with the purposes to which it is now devoted. Monstrous as the idea must appear, it is not at variance with truth. In the one case the grain would only fail to be productive of good; in the other it is converted into a baneful and pernicious fluid, and sent streaming throughout the veins of the social system, paralyzing man's noblest energies, and carrying destitution and death, wretchedness and remorse, into the hearts and homes of millions of our race.

It would be difficult to discover a more striking illustration of the forbearance of the Almighty than is here presented. Year after year He continues to send seed-time and harvest, sunshine and shower, and to crown the year with His goodness in an abundant return of earth's fruits, adequate to supply the wants of all His creatures. How shamefully is He requited by man—by the government of this highly-favoured land! Instead of manifesting an intelligent appreciation of the benignity of the Most High, we, as a nation, are chargeable with the blackest ingratitude. How utterly indefensible our conduct in perverting the golden grain into an agent which is carrying on a ceaseless warfare against all that is good and God-like in our land—an agent which is more effectual than all others combined in obstructing the cause of human redemption, which God gave His Son to work out, and which it cost the Saviour His life's blood to accomplish. "God's ways are not as our ways, nor his thoughts as our thoughts." Still, it is not altogether impossible to form some conception—however

inadequate—of what must be His feelings in view of this stupendous and aggravated work of destruction. Let those who would wish to understand, in some degree, with what feelings Jehovah must contemplate the wholesale perversion of grain in the manufacture of strong drink, study the instructive lesson taught on that interesting occasion when Christ fed the starving thousands by the shore of the Galilean lake. After the cravings of nature had been satisfied, and the multitude were about to depart, Christ commanded His disciples to “gather up the fragments that remain, that nothing be lost.” By this He gave them distinctly to understand that there was no improvidence under the government of His Father; and that while a provident economy is in harmony with the divine government, improvidence and waste must ever incur His disapproval. If the contemplated waste of the fragments of a few barley-loaves so moved the divine mind, what, we ask, must be the feelings of the infinite and omniscient God when He sees the systematic and persistent policy of improvidence and ruin involved in the manufacture of intoxicating drink? To our mind the thought is overwhelming. We commend the important issues which it involves to the thoughtful consideration of the Christian community, and more especially to those associated with the drink traffic.

#### SABBATH DESECRATION.

The antagonism of the drink system to religion

becomes more apparent when we consider the immense number of those employed in the vending of strong drink upon the Lord's-day. Upwards of 176,000 retail licenses are held in Great Britain for the sale of intoxicating liquor, altogether independent of those held by persons licensed in their manufacture, and it may safely be assumed that upwards of one hundred thousand of those holding licenses have their places open for the sale of these liquors upon the Sunday. Assuming, as we may with all safety, that in each of these places there are, on an average, two persons employed, we have no fewer than two hundred thousand individuals desecrating the Lord's-day by the sale of intoxicating liquors. What an appalling state of things is this! *Two hundred thousand* probationers for eternity, not only prevented from enjoying, but incapable of appreciating, the invaluable privileges afforded by one day in seven; and placed in circumstances most unfavourable to their moral and religious improvement, excluded from the benign and hallowed influences of religion, and surrounded by all that is vicious and debasing. It is in these licensed haunts that the sanctuary-despiser and the minister-reviler meet, and to their impious and Heaven-daring conversation the spirit-dealer must assent, if he wishes to retain his customers and his trade. It is there that the drunkard, the prostitute, and the thief find a rendezvous, and there where their unhallowed conspiracies are planned; where their blasphemous imprecations salute the ear of the liquor-vendor, until, familiarized with

vice and immorality, he too frequently becomes assimilated in character to those with whom he is necessitated to associate.

It is difficult to form any idea of the amount of evil which centres here, and of the irresistible influence which is brought to bear against religion by this legalized system of desecration. Its machinery is so complicated and powerful, and the consequences flowing from it so appalling and disastrous, as to make us wonder at the forbearance of God, whose day, set apart for the benefit of man and for the extension of Messiah's kingdom, is converted into one on which the armies and agents of the pit muster in greatest strength, and are most active and energetic in their efforts for the extension of the empire of sin.

Who at all acquainted with the state of any of our large towns, such as London, Manchester, or Liverpool, is not fully persuaded that, instead of being a blessing, the day appointed for sacred rest proves to thousands a galling curse, deluging their homes with dissipation and all its concomitant evils? Nor let it be supposed that this evil is confined to any particular part of our country. Like a demoniacal spirit possessed of the attribute of omnipresence it is breathing the elements of a moral pestilence throughout every part of the British Isles, with the exception of Scotland, where the Sunday traffic in strong drink is most properly suppressed. The condition of many of the large towns of Ireland is graphically depicted by a minister of the Episcopal Church in Dublin, who writes in *Saunders's Newsletter*: "Never since I en-



tered this city did I witness such an outrageous and open violation of the Sabbath as I did this evening on my way to and from divine service. All the dram and whisky shops appeared to be open and illuminated. They were filled with besotted creatures, who were shouting and huzzaing to the great terror of the peaceable inhabitants and annoyance of the females going to and from their respective places of worship. It is almost in vain for us to preach peace and soberness if this soul-destroying vice of drunkenness be encouraged by legal enactment. It would really appear this night, without exaggeration, that the flood-gates of hell were opened in our city, so fiendish, so tumultuous, and so virulent were the wicked votaries who issued from these shops."

The extent to which Sunday-trading in strong drink is carried on in our large centres of population may be learned from a statement made by the Parliamentary Committee in their report on public-houses. The Committee report that "In Manchester an inquiry, conducted with great care, extending over six successive Sundays, and including 159 spirit-vaults, 256 public-houses, 1041 beer-houses, gave as the average number of visits on Sunday to the 1456 houses, 119,533 men, 70,478 women, and 22,232 children—a total of 212,243. These were visits; the same persons may have paid more than one visit to a house, and may have visited several; but if it be even taken for granted that every person paid three visits, still the number would be over 70,000, or between a fourth and a fifth of the entire population. This attendance

was from half-past 12 to 3 in the afternoon, and from half-past 4 to 10 at night.”<sup>1</sup>

The Committee further report, on the testimony of a London city-missionary, “that, on the night of the census of 1851, there were 17,805 persons in the churches and chapels of Marylebone during the hours of divine service, and 20,000 persons in the public-houses and beer-shops.”<sup>2</sup>

We have lately made it our business personally to visit some of the most extensive public-houses in the east of London, by day and night, and, in answer to inquiries, were frankly told by several of the occupants that, from Saturday afternoon till the afternoon of Monday, they did more business than during the remainder of the entire week; and that on Sunday they drew more money than on any other day, notwithstanding that they required to be closed during canonical hours in the forenoon. The evils arising from the Sunday traffic in drink present themselves in a most offensive aspect in the provincial as well as in the city districts. During last summer we had occasion to pass through a small town within twenty miles of the metropolis, where we witnessed scenes which would have been a disgrace to heathen lands. Vast numbers of the most dissipated and dissolute members of society were gambling by the wayside; numbers of well-dressed men, and even women, were passing to and fro, greatly under the influence of drink; and at one part of the road, where there were

<sup>1</sup> *Parliamentary Report*, p. 16.

<sup>2</sup> *Ibid.* p. 16.

several liquor-shops, the highway presented to the view of the stranger the appearance of a public fair. The windows of these licensed houses were thrown open, and exposed to the view of the passer-by the deluded votaries, guilty alike of intemperance and Sabbath profanation; while on every side might be heard the oaths of the blasphemer and the revelry of the drunkard. While such an evil is allowed to afflict our country we may well wonder and inquire, "Where is the voice of the church, and where is the arm of the law?"

#### SUPPRESSION OF SUNDAY TRAFFIC.

That the Sunday traffic in liquor should continue to be tolerated in England and Ireland, considering its demoralizing consequences, does appear unaccountable, more especially as its suppression in Scotland, after an experience of nearly twenty years, has been fraught with such beneficent results. Upon no principle can either the Church or State be justified in refusing to extend to the former countries those domestic and social benefits which have been extended to the latter.

We have before us a large number of official reports from all parts of Scotland, and when we discover the advantages which have followed the Sunday-closing of liquor-shops, we are struck with surprise that they should have remained open in any part of the empire up to the present time. Illustrative of the social change produced in Scotland by the passing of the

Sunday-closing Act, we subjoin the following from the police reports of the city of Edinburgh:—

No. of Persons found Drunk and Incapable in the Streets of Edinburgh on Sundays for the Three Years before and after the operation of the Sunday-closing Act:

Before Act.		After Act.	
Years		Years	
1852.....	729	1855.....	389
1853.....	641	1856.....	436
1854.....	455	1857.....	460
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Total.....	1825	Total.....	1285

No. between 8 o'clock on Sunday morning and 8 o'clock on Monday morning.

Before Act.		After Act.	
Years		Years	
1852.....	401	1855.....	82
1853.....	333	1856.....	119
1854.....	176	1857.....	106
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Total.....	910	Total.....	307

To show that the benefits derived from the passing of the act have been more than maintained, we subjoin the number found drunk and incapable in the streets for the three years ending 1870.

No. on Sunday.		No. between 8 A.M. on Sunday and 8 A.M. on Monday.	
Years		Years	
1868.....	149	1868.....	41
1869.....	124	1869.....	34
1870.....	151	1870.....	43
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Total.....	424	Total.....	128

Can language speak more eloquently than by these facts, or demonstrate more clearly the beneficent character of the act in question?

Turning from the police reports to those of the city prison, where we have not to deal with cases of mere drunkenness, but with general and serious crime, we find we have strong corroborative testimony.

No. of Prisoners in Custody in the Prison of Edinburgh in the Six Months before and after the operation of the Sunday-closing Act.

Before Act.	After Act.
3003	2492

Daily Average Number of Prisoners in Custody in the Year before and after the operation of the Act.

Before Act.	After Act.
579	367

It is proper, however, to observe, that about the same time that the Sunday-closing Act came into operation, a considerable advance took place on the duty on whisky in Scotland. Without detracting from the beneficent results accruing therefrom, the social advantages of Sunday-closing are most apparent.

#### DRINK AND DISCIPLINE

Turning from the more immediate manifestations of the traffic to its influence on personal religion, we know nothing more calculated to separate man from his God and from holding fellowship with the saints than strong drink. How many do we find who were once regular in their observance of the public and private duties of religion, who have been gradually and imperceptibly corrupted by the fascinations of this destroyer! They seem unconscious of the danger of their position until they find that they have lost

the confidence of the church through its ruinous influence. How hopeless has the spiritual condition of that man become who has thus been led captive! Already the reins of self-government are being consumed, and the Spirit of God grieved and cast out. Already the breathings of earnest intelligent devotion have been suppressed, the holy and heavenward aspirations of the soul subdued, and the fires of piety and love extinguished by the raging thirst of demoniacal passion. The church may be faithful, and the minister may in strains of affectionate earnestness remonstrate with him; he may set before him the responsibility of his position, the dread realities of eternity, and the consequences which, even in this life, follow the course he is pursuing; and the drink-deluded backslider may be overwhelmed with shame, his heart may be subdued, and the tears of penitence may be profusely shed. While in this frame of mind he may make solemn vows of amendment, but no sooner has he again come under the influence of this mighty tempter than he falls before its breath. The voice of conscience is again stifled by the intoxicating draught, despair settles down upon his soul, and every day he becomes more and more entangled in the meshes of the destroyer's net, until the church feels compelled to expel him from her membership.

In speaking of the effects of intemperance upon church-members, the Rev. W. R. Baker says, that "He had twenty years experience in the ministry," and the result of his observation and experience is, "the conviction that fully five-sixths of the cases

wherein Christian professors have either been expelled from Christian communion, or have been obliged to withdraw from it, have been cases of intemperance." Dr. Campbell remarks, "I can tell you there has scarcely been an instance requiring from me the exercise of church-discipline, or the exclusion of members, which has not arisen from strong drink." The Rev. B. Parsons says, "Let our church-books be examined, and we shall find that nineteen out of every twenty cases of backsliding and apostasy may be traced directly or indirectly to drinking."

But the fact that intemperance is the chief cause of discipline and expulsion from the churches is too well known, and too freely admitted, to require further evidence. Would that there existed a desire to prevent this evil, corresponding to the knowledge of its extent! How appalling the consideration that although upon an average only one member is yearly expelled from each congregation, upwards of thirty thousand are being annually robbed of all that is dignified and ennobling, and driven from the various religious bodies in Great Britain through the debasing power of intemperance. We have, moreover, reason to believe that there are thousands more who voluntarily separate themselves from the church, and, although they cannot be charged with the sin of drunkenness, yet it is evident that strong drink has been an active agent in their spiritual declension. It is an unaccountable mystery how Christian men, and particularly those who have been compelled to cut off one after another from their communion,

should remain so indifferent to this subject. Surely if the fearful consequences resulting from this evil were fully comprehended by the church, her callous indifference would be overcome, and that large-hearted benevolence and zeal, which characterized her Master, would lead to some practical effort to stay the evil ere she had to lament over another family group being overwhelmed in temporal and spiritual desolation.

Nor is it by its effects on the private members of the church alone that her numerical strength is reduced. It is not invariably the uninfluential and partially informed who are seduced from the banner of the cross. On the contrary, many victims have been characterized by piety and zeal, and, raised to responsible positions in the church, have borne in their hands the sacred emblems of the broken body and the shed blood of the Son of God. In numerous instances the desolating waves of this alcoholic flood have invaded the pulpit of the sanctuary, swept from his lofty position the ambassador of Heaven, and, divesting him of the attributes of his sacred office, have consigned him to a life of ignominy and disgrace. In confirmation of this fact the Rev. W. Jay of Bath states that there came under his notice, in one month, no fewer than seven Dissenting ministers who were suspended through intoxicating liquors. Dr. R. G. Dodds, in answer to a question put by the Parliamentary Committee, gives the following reply: "I have the pain to know several clergymen who are addicted to habits of intemperance. I remember one



who became a common soldier from such indulgence, having been expelled from his profession for open and gross intemperance. I know others who are filling menial offices from the same cause, and several who have been expelled from this church, and are now living in disgrace with their relations or others, upon whom they depend." The Rev. Dr. Johnstone of Limekilns in Scotland states that "of sixty preachers whose names were upon the same list with his own, as probationers belonging to the same church, no fewer than thirteen have fallen through intemperance." A number of the *Edinburgh News* informs us that, at the annual meeting of one of the Scottish churches, "no fewer than six ministers were deposed for drunkenness." Dr. Guthrie states that "he had sat down at the communion-table with no fewer than ten ministers, all of whom had been deposed from the sacred office of the ministry by reason of drunkenness."

In view of these painful and solemn facts, which cannot fail to shock the feelings of every Christian, who can estimate the amount of talent and influence of which the church has been deprived through the effects of strong drink upon her ministers and office-bearers? Who can form any idea of the withering influence which such a state of things exerts upon the piety of youthful converts, or fully appreciate how effectually it prevents the revival of religion in the church, and its wider diffusion throughout the world?

When we consider that for upwards of 1000 years

the gospel has been preached in this country, and behold the comparatively small number who are living under its power, we are led to inquire why it is that the religion of the only living and true God does not make more rapid inroads upon the world, and transform by its heavenly power the hearts of men. There is doubtless a deep-rooted enmity in the human mind against the gospel—a proud rebellious spirit of insubordination to the will of God; but, at the same time, we are persuaded that in innumerable instances that enmity and rebellious spirit would be subdued, but for the effects of the drink system. How many are there who keep up the form of attending the house of God, but who through the influence of intoxicating liquors are rendered impervious to the most eloquent appeals which flow from the lips of the preacher, while he unveils to sinful men the everlasting gospel, and presses on their acceptance the things which belong to their peace! Others, again, may be awakened to the realities of the unseen world, and to the infinite importance of preparation for the judgment-day. The rays of spiritual light may glimmer in upon their souls, and expose, in all their hideousness, those lustful passions which crowd and rankle in the dark recesses of the human heart. All worldly enjoyments may fail to give them peace, till, in the hour of their extremity, they flee, not to the peace-conferring blood of the cross, but to the soul-ruining draught, and plunging headlong into dissipation, they stifle the convictions of the vicergerent of the Almighty, and obliterate those impres-

sions which were designed to lead them to repentance and to a due appreciation of the blessings of the gospel. Again, there are hundreds, we might say hundreds of thousands, who, but for this liquor, might be seated within the house of God, listening to the proclamation of the gospel of peace, who are either sitting in miserable hovels, stupified and besotted creatures, or staggering through the streets, living monuments of this fearful scourge, ignorant of Christ, and without hope in the world.

#### FALSE POSITION OF THE CHURCH.

Not only does the drink system exert a baneful influence upon the spiritual welfare of those who indulge in it, but because of the extent to which it prevails among professing Christians, there are thousands of sober individuals who have their minds prejudiced against the religion of the Bible, and are thus prepared for the reception of the soul-enslaving dogmas of scepticism. The world seldom looks into the ethics and philosophy of the Bible to form its estimate of the religion of the cross, but grounds its opinion upon the conduct of its professors. However unjustifiable those parties may be who thus condemn and set aside religion because of the inconsistency of its professors, the church is nevertheless guilty in not lifting up her voice against that system, which is more to be dreaded in neutralizing her influence and breaking down her bulwarks, than are the combined powers of infidelity and atheism. Not only is the

church at fault in not confronting the drinking customs and seeking their subversion, but she is equally so in not exerting a more salutary influence upon those in her communion that patronize them. In speaking upon this subject, the Rev. William Reid of Edinburgh says that, "from his knowledge of church members he has no hesitation in affirming that there is one out of every hundred whose taste for strong drink is never gratified but by excessive indulgence." Our own experience confirms the above statement, and, indeed, in some churches, so deep-rooted and wide-spread is this evil, that it defies all discipline, and, unless manifested in connection with some flagrant breach of the peace, it appears to be regarded as a minor offence—too general to be dealt with. To some this may appear an exaggerated view of the evil, but by those acquainted with the real state of matters it will, although with much grief and sorrow of heart, be admitted to be true. We could particularize many churches where discipline for drunkenness is a thing almost unknown, although that sin prevails to a lamentable extent among the members of these churches. Not only is this the case, but in some places the law, in its suppression of immorality among professing Christians, is even more vigilant than the church. However startling this statement may appear, it is fully confirmed by the following details with which we are intimately and fully conversant. A publican was placed at the bar of the police, charged with "harbouring thieves and prostitutes," and thereby violating his certificate.

He was fined and sharply admonished from the bench. The same day he applied at the licensing court for renewal of his licence, when the public prosecutor informed the court that the applicant had just been fined for the contravention of the law. The magistrates consulted, and agreed to grant renewal of his certificate, subject to an admonition. He was accordingly rebuked in presence of several hundred publicans. Notwithstanding that the press reported the case, the congregation to which he belonged took no action in the matter. Another case of a still more aggravated character we submit. A publican was in our presence convicted for selling liquors during the hours of divine service on the Sunday. He was in consequence refused his licence, and appealed to the Quarter Sessions. He was represented in the appeal court by a talented counsel who, in pleading for his client, put in two certificates of a highly recommendatory character, one from a well-known clergyman, and the other from a distinguished Doctor of Divinity, to whose congregation the publican belonged. The result was that the appeal was sustained, and the licence granted. May we not safely add that by this decision the ministerial character was dishonoured, and the precepts of Christianity outraged?

This is a state of matters which gives rise to gloomy reflections, and is well fitted to make us blush for our Christian profession. We know it is the cause of grief and lamentation to many of the people of God, whose eyes are being opened to the enormity of

this evil, which is not only corrupting the purity of the church, but exciting and confirming the prejudices of those without her pale. It is an evil which not only supplies material for the scoffer, but gives a vantage-ground to the infidel and atheist from which they can more easily assail the opening minds of the rising and inexperienced generation. Upon what principle can we, in view of these things, explain the apathy and indifference of the Christian community? It appears one of the most paradoxical things in this inexplicable age how the Church of Christ can see intemperance not only raising a mighty barrier between her and an unconverted world, but bursting over her sacred inclosures, and, like a mighty flood, annually sweeping from her communion thousands of the pledged followers of the Saviour, and yet make no decided effort to remove this evil. We are persuaded that were there one-third of the number of communicants thus lost to the church openly to embrace scepticism, or espouse some heterodox opinions, the pulpits of our land would thunder forth their anathemas against the soul-ruining character of the sin; the press would send forth its flaming sheets of intellectual light, exposing the degenerating and infidel tendency of the age; public meetings would be held in every town and city of the land; society would be shaken from its centre to its circumference; hundreds and thousands of pounds would be readily subscribed, and every conceivable means employed to stem the tide of apostasy and error. Why then, we ask, is not intemperance thus dealt with? If the

Christian church is to prove herself worthy of that mission delegated to her by God, she must arise and free herself for ever from the drinking system with which she, in her ignorance or her apathy, has so unhappily become identified. If she is to silence the arguments and accusations of the infidel and the atheist, she must demonstrate that the drink system has neither sanction nor sympathy from the religion of the Bible. If she is indeed to prove herself the salt of the earth, and to save the world from corruption, she must no longer remain indifferent to the ravages of this universal foe; and if through her instrumentality the hearts of the masses of our people are ever to beat in harmony with the statutes of their Lord and King, she must come forward and, in the fulness of her strength, crush this mighty destroyer.

#### SUNDAY-SCHOOLS.

The antagonism of the drink system to religion is further manifest in its influence upon Sunday-schools. Among the most powerful agencies the church can possibly maintain for the spiritual benefit of the world are those promising institutions, which have conferred upon the rising generation an amount of good altogether incalculable. Hundreds and thousands through their instrumentality have been taught to remember their Creator in the days of their youth, and constrained to yield their tender hearts to the service of their Saviour and their God. Great as is the good which has been accomplished by these nurseries of the church, it is but a mere tithe of what it would have

been but for the obstacles raised between them and the young through strong drink. There is no friend of Sunday-schools who has gone out into the streets and lanes of our cities to enlist the sympathies of our juvenile population but must have experienced this to be the greatest obstacle to his success. Besides thus withholding from thousands the benefit of such instruction, that listless indifference which characterizes so many scholars is in innumerable instances traceable to the same source. Numbers of them have on the previous night slept in cold damp cellars or on common stairs, and during the day have been strolling about the streets in want of the necessaries of life. With bodies thus enfeebled and the cravings of hunger unsatisfied, can we wonder if their teachers are unable to fix their minds upon those truths which constitute the bread of life? Then there are numbers of those who have been induced to enter these places of religious instruction who may be impressed with the tale of a Saviour's love, but who, on going home (if such haunts of wretchedness and dissipation can be called homes), hear the oaths of profanity and blasphemy substituted for the voice of prayer and praise, and thus their convictions are deadened, and the impressions made upon their youthful hearts speedily languish and die. Again, there are those who, to all human appearance, have so profited as to be fortified against the pollutions of the world; but no sooner do they enter into the bustle of life than they are met by this scourge of our land, and are too often seduced from the paths of rectitude and driven to herd with



the profligate and abandoned. Plunged into the depths of misery and crime, they are but too frequently subjected to the punishment of human law in time, and (if they die as they have lived) to the still more fearful and certain punishment of the divine law throughout eternity. The neutralizing influence of the drink system upon Sunday-school institutions is attested by Richard Hodgson, a missionary of the National Temperance Society, who states that "in one large parish in the metropolis, almost entirely filled with poor inhabitants, out of nearly 3000 children of a suitable age for instruction, only 513 were attending Sabbath-schools." The reasons assigned by masters and superintendents, "were, 1st, Intemperance; 2d, Poverty." A writer in the *Teetotal Times* says that a pious teacher showed him the names of about sixty scholars who had been under his care. He had traced the course of all of them, and found that one-half had been ruined by drinking. The author of the *Moral Statistics of Glasgow* states that "the number of prisoners tried at the Glasgow assizes in March, 1849, was 27. He visited 25 of them. 20 out of the 23 who could read were old Sabbath-schoolers, and 19 acknowledged that they had been injured by drinking and public-house company."

In the report of the Committee to the Convocation of the Province of York, presented on February 19th, 1872, it is stated that "Your Committee have observed with deep regret that habits of intoxication are not confined to adults, but that young children in increasing numbers are being led into them. Their re-

turns show that this is especially the case in the large towns and in the mining-districts of the north; and the Sunday-schools, as a natural result, suffer very seriously." The report further states "that large numbers of children are kept from attendance for want of the clothes which might have been purchased with the money spent by their parents in excessive drinking. The same cause operates most injuriously upon day and evening schools."

In a report of a Government Commissioner sent down to Scotland to investigate into the condition of the prisoners in the Edinburgh City Jail, we are informed that, out of 569 prisoners, 408 attributed their lapse into crime to strong drink. Among this number no fewer than 398 had attended the Sabbath-school, not as temporary scholars, but for an average period of two years and nine months. We commend this fact to the serious consideration of Sunday-school teachers, and ask if they are prepared to see their labours thus systematically neutralized without an effort to break the power of the drink demon, which, as we have seen, is the curse of our juvenile as well as our adult population. To us it is inconceivable how any intelligent mind can peruse these statements without recognizing strong drink to be one of the most powerful agents in stealing away the seed that has been sown in the Sunday-school, and of ruining many once promising youths, who, with blighted prospects and seared consciences, are stumbling on to a hopeless eternity, regardless alike of the threatenings of God and the admonitions of men.

## HOME MISSIONS.

We come now to consider the effects of the drink system upon the outcast of our population, who, surrounded by such an amount of physical and mental degradation, are as ignorant of the way of salvation as the inhabitants of heathen lands. Living in hovels unfit for the habitation of rational creatures, they are placed in circumstances from which, we hesitate not to say, it will be more difficult to deliver them than from a position verging on barbarism. Gloomy and cheerless as are the abodes of the "lapsed masses," we have confidence that a devoted and well-organized missionary force is adequate to effect a reformation, and change not a few into scenes of comfort, happiness, and peace, but for this giant evil, which meets the missionary on the very threshold of his labours, and steps between him and the wretched ones whom he seeks to benefit and bless. Let the drink curse be removed, and, by the blessing of Him who bids the missionary go and tell of a Saviour's love, the happy effects of his errands of mercy will speedily and extensively appear. Until the drunken and degraded are rescued from the powerful influence of intoxicating drink, the missionary may go forth and labour with unwearied zeal, but we believe the fruits of his labours will be as nothing when compared with the full tide of blessing which would otherwise flow to the outcast population of our land. He may knock at the drunkard's door, but no sooner is he recognized as the messenger of mercy to his soul than access is denied him.

He may be admitted into the miserable abodes of others, and converse, read, and pray with the votaries of strong drink. They may be impressed while he points out the danger of their condition and tells them of a way of escape; but no sooner has he gone than they again partake of the intoxicating cup, by which all religious impressions are speedily effaced. He may clothe the naked, but in a few short hours the gift of the benevolent will be disposed of to minister to the insatiable and almost ungovernable appetite for strong drink. He may provide coal to warm the unhappy inmates of some dark and cheerless abode, but no sooner has he left those drink-bound captives than even the very coal is carried off and sold, to add fuel to the fierce and scorching fire that rages within them. He may procure food for the starving wrecks of humanity, and, like the clothes and fuel, it also is sold, and the price converted into strong drink. And, what is still more distressing than all this, he may leave with the dying youth or hoary-headed sinner, trembling on the confines of another world, a copy of the sacred volume—that glorious finger-post which points the way to the celestial city which lies beyond death and the grave,—and even that, the greatest boon of Heaven to earth, finds its way to the shelves of the pawnbroker that a few pence may be obtained to procure another draught of that which destroys their reasoning faculties, eradicates from their minds the last lingering desire for spiritual instruction, inures them to a daily and habitual disregard of Heaven's laws, and goads them on to a dark, dreary, and hope-

less eternity. Would to God we could arrive at a more comfortable conclusion regarding them; but, in the face of the following statements, no amount of Christian charity will admit of it. In a court visited by the temperance missionaries in London, where there were 60 families, or about 300 persons, it could only be ascertained that *four* families, or about 30 persons, attended any place of worship, while only eight possessed a copy of the Scriptures. One man acknowledged that he had never been in a place of worship during nine years; another that he had never thought of religion or of attending a place of worship during fifteen years. Of 11,371 families visited by the missionaries during the first eight months of the mission, 3505 were found to be without a Bible in their houses. The late Mr. Dickson of the Edinburgh City Mission thus writes: "In my district there are 300 families, 220 of whom never go to church. When asked why they do not attend the house of God, they invariably answer, 'For want of clothes;' and upon inquiry I find they are all pawned for strong drink. I have frequently gone into their houses, where there is not a copy of the Scriptures; and having left them one, called in a few days and found that it had been pawned for drink. When urging a hoary-headed drunkard to give up his drinking, I was told it was easy for me to speak, but the habit had gained such an ascendancy over him that it had become a second nature. I called upon a poor wretched individual on a Monday morning; he was so drunk I did not speak to him. Had I done so he would only

have aggravated his guilt by swearing. I saw him again on Wednesday, but he was so ill he could not speak to me, and on the following day he was in eternity. I called upon his wife on Friday, and found her in a state of intoxication; and on the following day when I called, she was in the agonies of death. Thinking this visible judgment of God might have made the surviving relatives pause in their hellward career, I called the following day and found them all under the influence of drink." Such is the pointed testimony of one of the noblest and best of missionaries with whom it has been our privilege to be acquainted. Like many others whom we have known to devote themselves to home missions, this model evangelist was suddenly cut off by fever, the malaria of the slums. Mr. Turnbull, while also of the above mission, says: "I fearlessly assert that the greatest enemy to our work is strong drink. We may succeed in bringing the people to the prayer-meeting, but on entering that meeting you almost imagine you have entered a public-house. They come to hear the Word of God, but, alas! they take the sower of the tares with them. If strong drink was out of the country—if those pathways to perdition, public-houses, were shut up—then would our churches be filled, and thousands would be found turning to the Lord!" There is scarcely a Christian missionary in the land but would willingly testify to the sad but important fact that it is all but impossible to get the masses of the people to listen to the invitation of the gospel while they continue to indulge in the use of alcoholic liquors.

## FOREIGN MISSIONS.

Not only does it oppose and neutralize the labours of our missionaries at home, but wherever the drinking of intoxicating liquors has been introduced into foreign lands, there also does it resist and neutralize the operations of missionary agency, degrading the people to an extent hitherto unknown, placing them in a position most unfavourable to the reception of the gospel, and causing many who have been converted to the doctrines of the cross to stumble and turn aside from the faith which they had to all appearance embraced. We are told in the *Life of Brainerd* that the North American Indians observed "that white people defraud and drink more than the Indian,—that they have taught the Indians these things, especially the latter; and that before the English came they knew nothing of these drinks; that the English have, by these means, brought them to practise all those vices which now prevail among them, so that they are now more vicious and miserable than before the white people came into the country." "We were living in peace and sobriety," said the same race to Leisberger, "till the white man brought us the accursed fire-water, and, getting us to drink it, stole from us our furs and our lands, and drove us from the places where lie the bones of our fathers. Why did not the said white people of yours send you to teach us when we had our lands down by the sea-side? If they had sent you then we should likely have heard you and turned Christians; but we cannot

do this now, since we have received so many injuries from the white people." The Rev. R. Hume stated at a public meeting in Bombay that more of the converts gathered by Protestant ministers had fallen through drunkenness than any other cause. We are told in the history of the London Missionary Society that "the introduction of Christianity into Tahite accomplished great things among the inhabitants, but that the drinking usages introduced by European and American seamen wrought fearful havoc in the churches, so much so that, in 1833, upwards of one hundred individuals were excluded from the church mainly in consequence of those proceedings; and that at another station in the chief part of the island, so few had been able to resist the temptation to intoxication and other vices, that it was deemed most advisable to discontinue for a season the administration of the Lord's Supper." The effects which the drinking customs have upon the minds of the heathen were strikingly illustrated in a reply from the chief of the Ojibbeway Indians, while in London, to some pious people who wished to convert them to Christianity. He said: "Now, my friends, I will tell you that when we first came over to this country, we thought that where you had so many preachers, and so many to read and explain the good book, we should find the white people all good and sober; but as we travelled about we found this was all a mistake. When we first came over we thought that white man's religion would make all people good, and then we would have been glad to talk with you; but now we cannot say



we like to do it any more. We see hundreds of little children with their naked feet in the snow, and we pity them, for we know they are hungry. We are told that the fathers of these children are in the houses where they sell fire-water, and in their words they every moment abuse and insult the great Spirit. You talk about sending black-coats among the Indians! Now we have no such poor children among us; we have no such drunkards, nor people who abuse the great Spirit. Indians dare not do so; they pray to the great Spirit, and he is kind to them. Now we think it would be better for teachers all to stay at home and go to work here in your own streets, where all your good work is wanted. This is my advice. I would rather not say any more." We might fill a volume with such facts, but shall content ourselves with two others, showing that not only do the drinking usages of our country obstruct and nullify the labours of British missionaries among the heathen, but that, through the support they receive from Christian countries, even the gospel of Christ is brought into reproach and disrepute. In Persia, where drunkenness has increased in the ratio of intercourse with Christian countries, it has become a standing reproach to the religion of the Saviour that a drunken Mussulman should be disowned by his fellows and turned over to the Christians as being one of them. "He has left Mohammed and gone over to Jesus," is a common expression when they see one of their own countrymen in a state of intoxication. Again, we find in the thirty-third Report of the London Missionary

Society that the Chinese had actually employed their press to oppose the introduction of the gospel, simply upon the ground of their supposing that Christianity and drunkenness were necessarily associated. An illustration of the devastations of strong drink in the mission field was recently brought to light before the highest tribunal in the land. It was elicited in evidence that a shipping firm had contracted for 20,000 gallons of whisky (from a distillery in Glasgow), which was to be coloured as rum by burned sugar, and for which the very reasonable sum of 1s. 4d. per gallon was to be paid. The liquor was coloured with logwood instead of sugar, and forthwith forwarded to Africa. The natives discovered the deception, and refused to accept the deleterious compound. The result was an action before the Scotch Supreme Court, followed by an appeal to the House of Lords, where damages to the extent of £3000 were awarded. Lord Ardmillan, in his address, expressed himself in the following terms: "I cannot withhold the expression of my regret that the trade out of which this dispute emerged should have existed. It is not merely a device to deceive the native Africans by selling to them coloured whisky instead of rum. It is far worse than that: it is a trade for stimulating and gratifying in the natives a taste and thirst for ardent spirits. It was to be hoped that good and not evil was to be sent from this country to heathen lands; but, by this trade, the vices and not the blessings of civilization are transmitted, and a thirst for spirits, which is the bane of our own country, is stimulated,

for profit, among the heathen." This noble testimony does credit to the learned judge. Would that the spirit which it breathes were to be found influencing the pulpit as well as the bench!

So extensive and demoralizing is the traffic in strong drink, carried on by the "Christian merchants" of Glasgow, that the Rev. Hugh Goldie, missionary to the United Presbyterian Church, in July, 1869, sent home a severe but merited rebuke to those members of the Christian church who were involved in the iniquitous trade. The remonstrance of this faithful missionary contains several passages bearing so directly upon our subject that no apology is required for introducing them: "The slave-trade formerly wasted poor Africa, and the flood of 'fire-water' poured amongst her tribes is now carrying on her destruction. . . .

"The chief men of the Umon tribe, which lies immediately above us on the line of the river, when they get a cask of rum into their town, do nothing but keep on daily drinking till they empty it. A young man, a candidate for church fellowship, was lately at Enyong, another tribe up the river, making market. On his return I asked him if he read his book or spoke God's Word to the people while amongst them. He replied that one or two lads were willing to hear; but as for the chief men, it was of no use to talk to them, for they were always drunk. I have not the least doubt but that there are those in the membership of the church who have a far greater capital embarked in this traffic than the capital con-

tributed by the benevolence of the church for the salvation of these tribes. Our societies and congregations in their annual reports enumerate the number of Bibles issued annually, and the number of missionaries sent into the field. A terrible *per contra* is presented by the excise and custom-house returns of the number of gallons of spirits manufactured and issued; and were the share which the membership of the Christian church has in this manufacture and traffic given separately, our large evangelistic efforts, on which we are apt to plume ourselves, would, I fear, look very small beside it.

"It is sometimes alleged that modern missions meet with a very limited success. I do not stop to examine this allegation; but supposing that it is quite true, there is no ground for surprise, but there is cause for redoubled effort, seeing that Christian nations do more, much more, by pushing, in their traffic, the diffusion of intoxicants throughout the world for the support of Satan's kingdom, than they do by all their evangelistic efforts for the establishment of Christ's kingdom. . . .

"Nay, so great is the evil caused by the use of the 'fire-water,' that, as we learn from Williams' *Narrative* and other sources, the rulers of native tribes in various places, when brought to see their true interests, have prohibited traffic therein for the protection of their people. As to my own field of labour, I can bear witness that the use of strong drink is as great a hindrance to the evangelization of these tribes as the heathenism of the country; and this strong drink

is almost entirely supplied by European traders, by far the greater part by our own countrymen. The importation of strong drink is as effectually working against our efforts, and as effectually serving the cause of the kingdom of darkness, as the idol priest, or the juju man with his dark and bloody superstitions. . . .

"In thus asserting that those who manufacture and diffuse intoxicants throughout heathendom do more—even the Christian men amongst them—for Satan's than for Christ's cause, I do not charge this upon them as their *purpose*. It is in the way of traffic they pour forth this river of death. They could not do so large a business without it; and they have, I dare say, never thought seriously of the matter; and the evil wrought is far away out of sight. But surely we are accountable for the inevitable consequences of any course of action, whether these have entered into our design or not; and surely the pleas, 'It is in the way of business,' 'Others will do it though we should not,' should never be listened to at the bar of Christian conscience. They will not be allowed at the bar of the great Judge of all."<sup>1</sup>

In a more recent appeal, the same devoted missionary solemnly addresses those responsible for sending out intoxicants to heathen nations. Among numerous other testimonies he calls attention to that of the Rev. Mr. Walker of the Gaboon Mission, who has been many years on the coast, and who thus writes: "Alcohol is the burning curse of this coun-

<sup>1</sup> *United Presbyterian Missionary Record*, Aug. 1869.

try; and the traders, with scarcely an exception, are remorseless as the grave. If they can gain a few pounds of ivory or india-rubber, they care not if the liquor they sell destroys every living being in Africa. There is perfect recklessness in those who come here—no thought for anything except for the greatest gain in the two or three years they are to remain here. We hear no more of the slave-trade on this coast; but Satan is not to be thus defeated, and where the foot of the white man has never trod, the fiery stream of alcohol rolls and burns, causing waste and anguish, and horrors greater than the middle passage ever witnessed. Some people wonder why the coast tribes waste away and disappear. It is no wonder to one who lives here with his eyes open."

While mourning over the spread of intemperance among the heathen, the Rev. Mr. Goldie says: "The craving for intoxicants 'grows with that it feeds upon,' so that the demand along the coast increases. In the Calabar River it is the article most eagerly sought for by the natives in exchange for their commodities, and many would gladly take nothing but rum. In a country thus deluged by intoxicating drinks, what opportunity can the gospel have of doing its work, or what acceptance is it likely to meet with? My fellow-labourer, the Rev. Mr. Edgerly, some time ago visited a village of the Aukanyong tribe. Our visits were generally taken kindly, but he met with rudeness and repulse. 'What do you come for?' was demanded. 'I came to make friends with you, and to speak to you God's Word,' he replied. 'Have you

brought any rum with you?' 'No.' 'We do not wish to have anything to do with God or His Word. If you bring rum you shall be welcome; if not, we don't wish to see you.' Alas! for how much evil amongst these poor pagan tribes, brethren, are you responsible!"<sup>1</sup>

The only other testimony we shall adduce is that of the distinguished Hindoo reformer, Baboo Chunder Sen, who lately visited this country. At a public meeting in St. James' Hall, London, he said: "We have telegraphs and railways, and all the great things introduced by modern civilization; but if you have taught us Shakspeare and Milton, I ask have you not taught us and our people the use of brandy and of beer? This poison was not once tasted by our upper or middle classes, and yet now you see a different state of things. We do not see Hindoo society in its original purity. All these modern vices are found creeping into Indian society, and depriving us of our original and primeval simplicity. You now see scores and hundreds of young, intelligent, and educated natives of India falling away and dying victims of intemperance. It is painful to contemplate that; for in our country we can see that always, and only by contrast. What was India thirty or forty years ago, and what is she to-day? The wailings and the cries of widows and of orphans at this moment, methinks, fill the whole horizon of India. The whole atmosphere of India seems to be rending with the

<sup>1</sup> *League Journal*, 24th Feb. 1872.

cries of thousands of poor helpless widows, who, may I say it, oftentimes go the length of cursing the British government for having introduced this very thing."<sup>1</sup>

What British Christian can ponder these solemn statements without feeling that the drink curse does indeed destroy the bodies and souls of men, and that his country is guilty of raising a tremendous barrier between the benighted heathen and the gates of Zion—a barrier which Satan and all his legions are struggling to strengthen and maintain. Britain has much whereof to be proud; but she has also much whereof to be ashamed. She is honoured as that country which, in the exercise of her benevolence, rung the death-knell of slavery throughout her wide domains; but she is disgraced, as that country which has fostered the demon intemperance, which has corrupted the morals, blinded the minds, and blasted the prospects of many of her brightest ornaments, and sent a curse and a scourge even into lands of heathenism. She may stand pre-eminent among the nations as the most enlightened and religious in the world; but is it not a lamentable fact that she is characterized as one of the most drunken and dissipated? Who need be surprised at the poor, blinded heathen looking upon Christianity and intemperance as inseparably united? That there are hundreds and thousands of godly and pious people in our land, no one will hesitate to admit; still we verily believe that could we throw aside

<sup>1</sup> *Alliance Weekly News*, 28th May, 1870.



all preconceived opinions and give an impartial consideration to this subject, we should find it more easy to prove that Britain as a nation is worshipping Bacchus than that she is worshipping Jehovah; more anxious for the possession and influence of that spirit of alcohol which debases and destroys, than for the influence of that spirit of truth which seeks to benefit and bless. If we consider that, as a nation, our country expends upwards of one hundred millions annually upon intoxicating drinks, while her whole expenditure through aggressive agencies for the diffusion of the gospel abroad does not exceed one million, we can be at no loss to discover whether the cause of Christ or of strong drink is nearest the heart of Britain as a nation; whether she is most entitled to the name of Bacchus or Jehovah for her God. Who upon calm and deliberate reflection can, in the light of these facts, fail to be convinced of the folly of missionary agencies seeking to evangelize the heathen while they continue to patronize intoxicating drinks? What unprejudiced mind can fail to discover that, while we profess to be so solicitous about the civilization of the heathen, and the diffusion of the gospel in their minds, we as a nation are verily guilty before God in placing a stumbling-block in the way of the gospel of peace, and in confirming the hatred and opposition cherished by our sable brethren against the religion of the cross. If ever the principles of our most holy faith are to tell with effect upon the inhabitants of foreign climes, the British people must renounce the drinking of intoxicating liquors. If

ever the millions deluded and enslaved by bigotry and superstition are to throw off their allegiance to the false Prophet, and embrace the simple, soul-saving doctrines of the cross, those drinking customs must not only be renounced, but *denounced* by the Christian church as unscriptural in their nature and anti-Christian in their tendency. If ever the rude and savage tribes of Erromanga, Tahiti, and the various South Sea Isles are to cease their hostility to the heralds of the cross, and enlist under the banner of King Emmanuel, those drinking customs must be abolished. If ever the Juggernaut of Hindostan is by her people to be condemned as an engine of brutality and murder, and handed down to posterity as a relic of the monstrous stupidity of their forefathers; and if ever the raging fires of infanticide are to be quenched by the humane and hallowed influence of Christian truth; then must these drinking customs be rooted out, and the principles of temperance be universally practised and proclaimed.

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## CHAPTER VII.

## SCRIPTURE AND STRONG DRINK.

In endeavouring to ascertain the teachings of Scripture on the use of intoxicating liquors as a beverage, we are naturally led to a consideration of the wine question, which has been a fruitful source of controversy between "total abstiners" and "moderate drinkers" since the commencement of the Temperance agitation. That the drinking habits of this country are inimical to religion, and repugnant to the spirit and genius of our common Christianity as revealed in the Old and New Testaments, is to our mind sufficiently clear. In support of this proposition we would call attention to the fact that Scripture is unmistakable in its condemnation of intoxicating drink. Prominent among passages referring to intoxicating liquors in condemnatory terms stands the following: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." This is a divine declaration which the world has been slow to apprehend, and still continues most reluctant practically to recognize. This is the more remarkable seeing that, from the time it was first placed upon record down to the present day, its truthfulness has been painfully illustrated in the seduction of untold millions, and in the history of every people who have tampered with the insidious power of the element here denounced. Were

this the only passage in the inspired volume wherein strong drink is deprecated, the incredulity and obstinacy of mankind might in some degree be accounted for; but when we find that in the Scriptures there are no fewer than one hundred and thirty passages in which a warning voice is lifted up against wine as a dangerous and seductive agent, it does appear marvellous that so many educated and reflecting men, who otherwise respect the teachings of revelation, should remain so utterly regardless of those warnings and exhortations as to continue indulging in a fluid which unerring and infinite wisdom has characterized as "a mocker," as "raging," and which "at the last biteth like a serpent and stingeth like an adder." Upon whatever principle such a course of action may be explained, it is impossible, in view of the terrible and calamitous results which overtake the victims of the wine-cup, to doubt the accuracy of the conclusion that they are "not wise."

#### THE WINE QUESTION.

We are here reminded by those who plead Bible authority for indulgence in strong drink, that while it is admitted Scripture speaks disapprovingly of wine, it is equally true that wine is spoken of in terms of commendation both in the Old and New Testaments. That such is the case, the most cursory reader of Scripture must admit. But what, we ask, is meant to be inferred from this? Are we to understand that there is here sufficient warrant to justify indulgence in intoxicating or alcoholic wine as a beverage, in

view of so many express warnings as to its dangerous and destructive character, and in the face of the explicit command, "Look not upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright." We presume, if Scripture authority for using intoxicating liquor as a beverage is to be obtained, it must be found in some other interpretation of Scripture than the one here suggested. While it is admitted on all sides that Scripture applies both the language of commendation and condemnation to the term wine—while it is an indisputable fact that wine is spoken of both as a blessing and as a curse, and is represented as symbolizing at once the love of God and the wrath and judgments of the Almighty,—we think there is in this circumstance sufficient to debar the Bible student from indulging in the intoxicating fluid in the absence of more direct Scripture sanction. True, it may be said that, in the language of Scripture, wine "cheereth God and man;" but let it not be forgot that by the same authority it is condemned as "the poison of dragons" and "the wine of violence." How, then, is this seeming difficulty to be got rid of? Surely we are not to be left in perplexity and doubt as to the teachings and testimony of Scripture in a matter of such vast importance to our race! Is it conceivable that the Christian world can continue to rest satisfied with no better interpretation as to the wine question than that which involves a manifest contradiction? We think not. Is the candid and intelligent reader of Scripture prepared to accept the most unsatisfactory

conclusion that Scripture must needs contradict itself—that, in short, the divine Author recommends as a blessing that which, as we have seen, He elsewhere condemns as a curse? This would be to associate the divine Lawgiver with a course of action which would be inadmissible amongst mankind, as in no society, and before no tribunal, will men be allowed to approve and reprobate at one and the same time. This would be to accept an alternative from which most minds would recoil, as neither honouring to God nor creditable to the understanding of man. How infinitely more reasonable and consistent with a right interpretation of God's character that we should accept the conclusion that in one case the wine spoken of in His Word is an innocent unintoxicating beverage, while in the other it is a pernicious and inebriating drug? That the interpretation here suggested is the right one seems irresistible. That there are different kinds of wine spoken of in Scripture admits of no manner of doubt; and that it was the alcoholic or intoxicating element which pervaded the inebriating wine, that secured for it the disapprobation of the Almighty, seems not only a reasonable but an inevitable conclusion.

The Rev. Dr. William Ritchie, an admitted authority upon the wines of Scripture, says: "There are . . . *seventy-one* texts in the Hebrew Scriptures containing warning and reproof against wine. What in these is the nature of divine warning respecting this beverage? It is not conveyed in vague terms: it is definite and particular. 'Of these texts,' says

Dr. Lees, 'twelve denounce it as *poisonous and venomous*. They describe it by its effects as destroying and deceiving men—'the poison of dragons and the venom of asps.' This is the language of twelve texts. Nine expressly prohibit it in certain cases, and five *totally prohibit* it without any reference to circumstances at all.' Again, what is it in this wine which is disapproved? It is not, as seems to me, always what is called the abuse, but it is the thing itself. And why is it so strongly condemned of God? It is just because it contains the *intoxicating principle*. Call it drugged, or alcoholic, or what you please; if it contain an intoxicating power, it is on that account disapproved as a beverage, and the divine warning is lifted up against it."<sup>1</sup>

In the absence of a direct decree in prohibition of alcoholic liquors, it is not for any one to dogmatize, but it must be kept in mind that the Scriptures are not a mere compendium in detail of the duties of social life. They lay down great and important principles of morality and virtue for human guidance, and leave these to be exemplified in the daily walk and conversation of all who accept them as their rule of faith and practice. Let this mode of interpretation be accepted, and most of the difficulties which beset the wine question and kindred subjects will disappear.

The Rev. Dr. Nott, in his lectures on intoxicating liquors, corroborates our views on the wine question. In answer to the question, "Is the Bible inconsistent

<sup>1</sup>*Scripture Testimony against Intoxicating Wine*, pp. 109, 110.

with itself?" he answers, "No, it is not; and this seeming inconsistency will vanish, and the Bible will be not only, but will appear to be, in harmony with itself, in harmony with history, with science, and with the providence of God, if on examination it shall be found that the kinds or states of vinous beverage referred to under the name of wine were as unlike in their nature or effects as were those mercies and judgments for which the same were respectively employed as symbols, or as were those terms of praise or dispraise by which the same were respectively indicated. No less than nine words are employed in the Hebrew Bible to express the different kinds of vinous beverage formerly in use; all of which kinds of beverage are expressed in our English version by the single term wine, or by that term in connection with some other term expressive of quality. The term wine, therefore, as used in our English Bible, is to be regarded as a generic term comprehending different kinds of beverage, and of very different qualities; some of which kinds were good, some bad; some to be used frequently and freely, some seldom and sparingly, and some to be utterly and at all times avoided. By a mere comparison of the passages in which the term wine occurs, this will be rendered probable. For it were difficult to believe that the wine by which Noah was dishonoured; by which Lot was defiled; the wine which caused prophets to err in judgment, and priests to stumble and fall; the wine which occasions woe and sorrow, and wounds without cause; wine of which he who is deceived thereby is not wise;



wine which Solomon styles a mocker, and which is alluded to by One who is greater than Solomon as a symbol of wrath: it were difficult to believe that this wine—the wine mingled by harlots and sought by libertines—was the very wine which wisdom mingles, to which wisdom invites; wine which priests offered in sacrifice, evangelists dispensed at communion-tables, and which, making glad the heart of man, was a fit emblem of the mercies of God.”<sup>1</sup>

The Rev. William Reid, in his exposition on the wine question, says: “This line of inquiry therefore leads us to the same conclusion as the other formerly indicated, that it is the innocent unintoxicating wine that the Spirit of God, in his Word, commends, while it is the deleterious, inebriating wine which he condemns.”

The testimony of Moses Stuart in support of our position is singularly conclusive, and worthy the consideration of all interested in the study of this question. He says: “My final conclusion is this, that wherever the Scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean—they can mean only such wine as contained no alcohol that could have a mischievous tendency; that wherever they denounce it, prohibit it, and connect it with drunkenness and revelling, they can mean only alcoholic or intoxicating wine. I need not go into any minuteness of specification or exemplification; for the under-

<sup>1</sup> *Lectures on Biblical Temperance*, by Dr. Nott, pp. 48, 49.

standing of my readers will at once make the necessary discrimination and application. If I take the position that God's word and works entirely harmonize, I must take the position that the case before us is such as I have represented it to be. Facts show that the ancients not only preserved wine unfermented, but regarded it as of a higher flavour and finer quality than fermented wine. Facts show that it was, and might be, drunk at pleasure, without any inebriation whatever. On the other hand, facts show that any considerable quantity of fermented wine did and would produce inebriation; and also that a tendency toward it, or a disturbance of the fine tissues of the physical system, was and would be produced by even a small quantity of it, full surely if this was often drunk. What, then, is the difficulty in taking the position that good and innocent wine is meant in all cases where it is commended and allowed, or that the alcoholic or intoxicating wine is meant in all cases of prohibition and denunciation? I cannot refuse to take this position without virtually impeaching the Scriptures of contradiction or inconsistency. I cannot admit that God has given liberty to persons in health to drink alcoholic wine without admitting that His word and His works are at variance. The law against such drinking, which He has enstamped on our nature, stands out prominently—read and assented to by all sober and thinking men. Is His Word now at variance with this? Without reserve I am prepared to answer in the negative.”<sup>1</sup>

<sup>1</sup> *Scripture Testimony against Intoxicating Wine*, pp. 14-16.

Notwithstanding what we have said, and the testimonies which have been submitted, we may be told that it is not the "moderate" but the excessive use of intoxicating wine that is condemned by Scripture. Those who thus reason should remember that the wine itself is condemned as a "mockery" and a "poison," against which men are cautioned in an endless variety of ways.

#### CHRIST AT CANA—WAS THE WINE INTOXICATING?

There is still one stronghold that remains to be noticed to which the moderate-drinking Christian invariably flees for protection when the bases of *his* interpretation are being tested by calm and impartial inquiry. We refer to the marriage of Cana. "Is it not true that our Saviour made wine and administered it to others as a social beverage?" is the question frequently and confidently put. We are reminded at the same time that the circumstances were singularly in keeping with those in our own day, where the free indulgence in the alcoholic beverage is a frequent occurrence. That Christ, in the exercise of his miraculous power, transformed water into wine at the marriage-feast in Cana of Galilee, we are free to admit; but that the wine made was in its nature intoxicating, we unhesitatingly deny. True, it may be affirmed that there is no direct and positive testimony to which we can appeal in support of the position we have assumed; but neither can it be said that there is any evidence whatever to justify the allegation that the wine referred to was intoxicating.

Could this be proved, there is not only an end to all criticism and argument upon this head, but there is a final stop put to the discussion of the whole temperance question, at least in as far as the Christian public are concerned. Not only would the moderate use of alcoholic liquors as a social beverage be a right and proper thing, but the principles of total abstinence might then properly be denounced as a transcendentalism in morality, and an unscriptural innovation upon the rights and liberties of the Christian church. Yea more, if it be true that Christ made alcoholic liquor to be dispensed as a beverage, then the manufacturer of strong drink is engaged not only in a legitimate but most honourable profession, and when called in question by his fellow-men, may point to the example of the Saviour as a justification of the work in which he is engaged. If it be true that He who was the embodiment of infinite love, immaculate holiness, and eternal rectitude, made intoxicating liquor for the purposes of domestic and social enjoyment, then those who characterize the liquor traffic as a curse are chargeable with calumny and slander, and those associations formed for its subversion and overthrow may justly be regarded as fighting against an institution established by the authority and power of Him who was divine. That this allegation is true, we dare the combined hosts of liquordom with all their Christian and unchristian supporters to prove. The accomplishment of such a task would not only be the failure of the Temperance enterprise, but we apprehend that in the estimation of not a few, the

lustre of Christ's character would be tarnished, and the benevolent character of his God-like mission divested of much of its attractive power. Let those who contend that the sinless Saviour made and distributed intoxicating liquor, look that passage in the face which says, "Woe unto him that giveth his neighbour drink, that putteth the bottle to him, and maketh him drunken," and contemplate the awful issues therein involved, and tell us that they honestly and conscientiously believe it to be true. Let them contemplate the great object of our Saviour's mission;—how it was to rescue from impending perdition the slaves of ignorance, of appetite, and of passion, and say how the making and administering of strong drink comports with the sacred purity of the work to be achieved. Such a charge as that implied in the allegation we have endeavoured to controvert, we regard as savouring more of blasphemy than religion. It is alarming to think that He who went about continually doing good, and at whose birth the angelic hosts sang, "Glory to God in the highest, peace on earth, and good-will towards men," is charged by his own professed friends with having made, patronized, and put into the hands of His chosen disciples that liquor which, in His omniscience, he foresaw was to break down that which He came to build up, to swell the tide of immorality and sin which He came to stem, and to carry off into the blackness of perdition unnumbered millions of those He came to seek and save.

Before leaving this branch of our subject we would

endeavour to correct the misconception which extensively prevails that the wine used in Bible times and in Oriental countries was invariably intoxicating.

Pliny (*Nat. Hist.*, xiv. 22) describes many wines, and the modes of making them. He says the Romans had 195 different sorts, and that if the species of these genera were reckoned they would be double as many—yet, that of all these, Falernian was the only sort that would burn (xiv. 6).

Columella, a writer contemporary with our Lord, speaks of a wine called by the Greeks "*amethyston*" (unintoxicating), adding, that it was a good wine, not deficient in flavour, and harmless.

Dr. Lees, in his commentary on the words used by the governor at the marriage of Cana, says: "As to what was esteemed 'the good wine,' there is ample evidence that the stronger (unmixed) wines were not preferred or drunk except by vicious or intemperate men, and that the *sweetest* and lightest wines, almost, if not altogether, incapable of intoxicating, were deemed the best by all sober persons."<sup>1</sup>

Columella (xii. 29) describes a method of keeping the "must" unchanged for a year. This "must" is the grape-juice before the process of fermentation and the production of alcohol has begun. He directs it to be put into a *new* vessel, bunged up tight and sealed with pitch, and then sunk for six weeks in cold water, after which it would keep unchanged for a year. This of course was wholly unintoxicating. The ex-

clusion of air and the application of cold were means to prevent fermentation, and did so. Pliny (xiv. 9) mentions a similar plan, for which casks were used and they were kept still longer under water.

Aristotle speaks of an unintoxicating wine, "*oinos*" (*Metior.* iv. 9). The same seems to be alluded to by Dioscorides (v. 13).

Pliny and Columella give us various receipts for making medicinal wines, some of which are particularly recommended for a weak stomach, "*ad imbecillum stomachum*" (Colum. xii. 38). Such were myrtle wine, squill wine, &c. (Colum. xii. 33, and Dioscor. v.) These were generally diluted for use.

Plutarch (*Isis and Osiris*) says that before the time of Psammeticus—about 600 years before Christ—the Egyptian kings and priests neither drank fermented wine nor used it in offerings. And Xenophon says that, on the retreat of the ten thousand through Asia Minor, their wines froze in the vessels,—showing that the liquor must have been quite weak, if not altogether free from alcohol.

The eminent Hebrew *savant* and Jewish rabbi, Dr. S. M. Isaacs, states some interesting facts as to the customs of the Israelites, both ancient and modern, which have an important bearing upon this subject. He says that "in the Holy Land they do not commonly use fermented wines. The best wines are preserved sweet and unfermented. In reference to their customs at their religious festivals, the Jews do not, in their feasts for sacred purposes, *including the marriage feast*, ever use any kind of fermented drinks.

In their oblations, both private and public, they employ the fruit of the vine—that is, fresh grapes—unfermented grape-juice and raisins, as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and science it is in itself decay, rottenness.”<sup>1</sup> No higher authority can be given than Rabbi Isaacs as to the practices of the Jewish people.

Mr. Henry Homes, an American missionary at Constantinople, published an interesting account of the uses of the vine, in the *Bibliotheca Sacra* of May, 1848, wherein he refers to the popular difficulties experienced in connection with the wine question by those in America and elsewhere. He says: “The source of embarrassment seems to arise in a great measure from the supposition that the chief produce of the vineyard is and was that which we at this day universally call wine;” and adds, that “in the vine-growing districts of Turkey the grape stands as prominent among the productions of the country as a source of comfort and prosperity, as the Bible makes it to have been among the productions of Judea.”

In our own country the manufacture of non-intoxicating wine from the juice of the grape is being extensively carried on. For many years Mr. Frank Wright of London has successfully prosecuted this trade; and his wine, as sent out in jars and bottles, retains for any length of time its unintoxicating character. We may state, that in consequence

<sup>1</sup> *Herald of Health* for May, 1871.



of the inland revenue officers having had their attention directed to Mr. Wright's wine manufactory, his wine has more than once been submitted to distinguished chemists for analysis, and pronounced by them to be free from alcohol.

The only other authority we shall quote is that of the Rev. Dr. Duff, who, in the *Missionary Record* of 1840, says, in an account of a journey through France, while on his way to India: "In these countries, mantled with vineyards, one cannot help learning the true intent and use of the vine in the scheme of Providence. In our own land wine has become so exclusively a mere luxury, or, what is worse, by a species of manufacture, an intoxicating beverage, that many have wondered how the Bible speaks of wine in conjunction with corn and other staple supports of animal life. Now, in passing through the region of vineyards in the east of France, one must at once perceive that the vine greatly flourishes on slopes and heights where the soil is too poor and gravelly to maintain either corn for food or pasturage for cattle. But what is the providential design in rendering this soil favoured by a genial atmosphere so productive of the vine if its fruit become solely either an article of luxury or an instrument of vice? The answer is, that Providence had no such design. Look at the peasant at his meals in vine-bearing districts! Instead of milk he has a basin of pure unadulterated 'blood of the grape.' In this its native original state it is a plain, simple, and wholesome liquid, which at every repast becomes to the husbandman what milk is to the shepherd—

not a luxury, but a necessary; not an intoxicating, but a nutritive beverage. Hence, to the vine-dressing peasant of Auxerre, for example, an abundant vintage, as connected with his own sustenance, is as important as an overflowing dairy to the pastoral peasant of Ayrshire; and hence, by such a view of the subject, are the language and sense of Scripture vindicated from the very appearance of favouring what is merely luxurious or positively noxious when it so constantly magnifies a well-replenished wine-press in a rocky mountainous country like that of Palestine, as one of the richest bounties of a generous Providence.”<sup>1</sup>

In taking leave of the wine question we think it must be clear to most minds that the only reasonable solution of the difficulties with which it is beset is to be found in the fact that there are non-intoxicating as well as intoxicating wines spoken of in Scripture; and that, while the former is recommended as a legitimate and beneficial beverage, the latter is denounced as a dangerous and pernicious poison.

<sup>1</sup>*Scripture Testimony against Intoxicating Wine*, pp. 77 78.

## CHAPTER VIII.

## REMEDIAL MEASURES.

In the preceding chapters we have endeavoured to show that intoxicating liquors are not only useless for dietetic purposes, but positively injurious from a physiological point of view. We have also defined alcohol to be a perilous and pernicious poison; and by appealing to history, experience, and observation, have submitted evidence to prove that the drink system, including the manufacture, sale, and use of alcoholic liquors, is the greatest evil with which our country is afflicted, whether considered in a moral, social, or religious aspect. We shall now look at some of the more prominent remedies suggested for intemperance, and point out what we regard as the only efficient cure for this prevailing vice.

Christianity, patriotism, and philanthropy have long been seeking to develop themselves in some great practical effort for the amelioration of degraded humanity, and to stem the tide of abounding drunkenness; but, lost and bewildered amid the multifarious and complicated ills which act and react upon society, their best-directed efforts have in a great measure failed, notwithstanding the great amount of talent which has been enlisted. Our social condition has arrested the attention and occupied the mind of the statesman, the philosopher, the moralist, and the divine; and upon this important theme, dissertations

have been written and lectures delivered by individuals of almost every diversity of mind. Combinations have been formed, institutions founded, and periodicals copiously circulated,—all with the view of rolling back the surging waves of moral and physical degradation which threaten to sweep away all that is healthy in the community. Still, instead of being driven back, the tide of social deterioration continues to rise, thereby disappointing the expectations of the benevolent, many of whom not unfrequently give way to the chilling influence of despair, and pronounce the evils of our social system altogether incurable.

#### SANITARY REFORM.

Among the most prominent agencies proposed for the suppression of drunkenness, apart from the Temperance reformation, is that of sanitary reform. This we regard as of the highest importance in the working out of a great scheme of social renovation; but in the present state of society it is comparatively powerless in its influence upon the great mass of those whom it is more particularly designed to elevate, and who, sunk in the abyss of intemperance, and steeped in moral and physical degradation, are, in innumerable instances, beyond the reach of its renovating power. For such persons houses with every desirable convenience may be erected; but, in order to be enjoyed, furniture must be procured and rent paid. These the victims of strong drink are unable or unwilling to provide; and although gratuitously supplied, they are still destitute of those habits of cleanliness,

frugality, and order, so indispensable to the success of sanitary reform; for as well might we expect to see flowers adorning the brow of the frozen glacier as to see these virtues adorning the home of the drunkard. But even were it possible to raise the many thousands who constitute the mass of social degradation, and put them in the possession of comfortable clothing and well-furnished dwellings, a few weeks would suffice to prove the inefficiency of sanitary reform among a drunken population. Filth and squalid wretchedness, with broken windows and shattered doors, would again characterize their dwellings; the furniture and clothing would become the property of the pawnbroker, and matters would thus acquire their former miserable condition. This is no imaginary picture; we have seen it illustrated again and again, particularly in some of our manufacturing towns, where, in times of commercial prosperity, whole streets have been erected as dwellings for the working-classes, and wherever their occupants were addicted to drinking, they soon became the habitations of wretchedness and filth. Thus the most sanguine efforts put forth for the progress of this benevolent enterprise will be retarded and frustrated unless preceded by the principles of temperance.

The Rev. Dr. Masson, at a public meeting held in the Council Chambers of Edinburgh, in 1867, stated that there lived "in a district of the city under his charge, a family whose united earnings amounted, when working, to £5 per week, and yet they could not afford to pay more than 2s. 6d. a week for their dwelling. The

explanation was patent to all who knew them, and consisted in the fact that the ungovernable appetite for drink pervaded the whole family."

Professor Kirk stated, at a public meeting held in the same city, that he had "just been called to visit a dying child in one of the most destitute parts of the city. He found the little sufferer among a bundle of rags in the corner of a dark room without furniture or fire. Both parents were present, and in circumstances of extreme destitution." The professor was astonished to find that some years previously he had married the couple in most promising circumstances. Both had been members of his Sunday-class—both had become drunkards; and such was their position, affording a terrible illustration of the truth that "the way of transgressors is hard."

Another illustration will suffice. Mr. Anderson, in an interesting and instructive volume upon *The Poor of Edinburgh and their Homes*, says, in referring to the causes of bad dwellings, that, among others, he visited "an artisan earning 25s. a week, rented a house at £9 a year; but finding the rent too high, he obtained another dwelling from the same proprietor at £5. Hearing shortly afterwards that a cellar belonging to the same person was to let for two or three pounds a year, he expressed a desire to remove his family into it; but the landlord properly refused to let it, and told the man that he was perfectly able to pay rent for a better house if he gave up his intemperate habits."<sup>1</sup>

<sup>1</sup> *Poor of Edinburgh and their Homes*, p. 46.

## EDUCATION.

Another movement attracting the attention of the public mind, and upon which great reliance is placed for the removal of our social evil, is education. The prominent position which this question occupies in the public mind we regard as one of the most promising features of the day. After long and painful experience, those interested in the welfare of society are being taught that the external circumstances of the masses are only to be permanently improved by the cultivation of their intellectual natures, by means of an enlightened and expansive system of education. Fully alive to the necessity and importance of such a measure, their chief difficulty arises from the diversity of opinion in regard to the character or leading features of the instruction which ought to be imparted by this essential agency. As it is foreign to the subject of this work to enter upon the advantages or disadvantages which might result from a combination of secular and religious instruction in a great national scheme for the education of the people, it would be out of place to speculate upon this subject. Still we are fully persuaded, that however comprehensive and desirable may be the nature of the system ultimately adopted, it must fail in an essential particular if it ignore all allusion to abstinence from intoxicating drink and the advantages accruing from its practice. The nature of alcohol, and its relation to physiology and the laws of health, should, in our opinion, occupy no subordinate position in a scheme of national edu-

cation for the people of this country. Without the practical acknowledgment of this principle of abstinence the best and most comprehensive system of education may be devised and brought to bear upon the entire community, but it will most assuredly prove inadequate for the removal of our social evil if it seek not the entire eradication of the drinking customs, which constitute their chief source, and which exert so mighty an influence, not only in keeping down all that is degraded, but in dragging down all that is exalted. Intemperance is not, neither was it ever, an evil peculiar to the ignorant and illiterate. For six thousand years time has been carrying into eternity its mournful tale that on earth there rages an evil preying alike upon the learned and illiterate—the children of refinement and the sons of toil; which has hurled from an exalted position men of the highest intellectual attainments, and committed to the tomb many a sad wreck of genius and talent. It is a fact patent to all that drunkenness revels in the halls of our nobles as well as in the cottages of our peasantry, and it is no less a fact that strong drink hurls the minister from his pulpit and the professor from his chair with the same remorseless grasp and unblushing mien that it drags the artisan from his bench or the labourer from his daily toil.

Professor Leone Levi, who is an undoubted authority upon the consumption of alcoholic liquors in this country, states that upwards of thirty per cent. of the money expended upon intoxicating drinks is spent by the “educated classes.” When we take into account



the relative proportion of this class in contradistinction to the working-classes, as the professor puts it, this fact of itself must go far to establish our proposition.

The inefficiency of existing education as a remedy for intemperance, is unequivocally demonstrated in the present condition of Scotland, generally admitted to be the best educated part of the United Kingdom, while at the same time that part of the empire is as generally admitted to be the most drunken. Of 20,303 criminals received into the prisons of Scotland during the year ending 30th June, 1850, who were examined as to the education they had received, it was found there were 4341 who could not read, 8907 who could read with difficulty, and 7055 who could read well. In speaking upon this subject Mr. Cumming Bruce, M.P., stated in the House of Commons that in one year the number of educated criminals committed for serious crimes was 2834, while the number of those who were uneducated only amounted to 696. This, when considering the connection existing between drunkenness and crime, proves beyond the possibility of a doubt the inefficiency of existing education as a remedy for intemperance.

In the history of many of nature's noblest sons, whose master minds were polished by the transforming power of intellectual culture, we have also ample proof of the inefficiency of education as a preventive, much less a remedy, for this great evil. Who, familiar with the history of Britain's most distinguished statesmen, poets, and literary men, requires to be told that strong drink is more than master for the most

transcendent genius and the highest literary acquirements! Who that enjoys the benefits of education, cannot point to some of the companions of his youth whose natural talents and aptitude for learning excited the wonder and admiration of their teachers and fellows, and who, with well-trained minds, bade fair to become blessings to society and ornaments to the world. They, however, with all their education were left ignorant of the ruinous nature of alcohol and the seductive influence of the drinking customs, and having become a prey to its enslaving power, are now wandering about without character or friends. Although in their conversation the glimmerings of slumbering genius and the traces of a highly-cultivated mind may yet be discovered, they are living demonstrations of the inefficiency of existing education to rid our country of this wide-spread and contaminating evil—wide-spread as the boundaries of civilization, and contaminating as the atmosphere of the plague-lands of the East.

#### THE GOSPEL.

Another remedy suggested for the removal of our social evils, and more particularly for intemperance, is the preaching of the gospel—the more universal diffusion of the principles of Christianity. The gospel system, as set forth in the Word of God, we regard as striking at the root of this great evil, not only in its mature development, but in the very first symptoms of its appearance. Proceeding upon the principles of unimpeachable philosophy, it recognizes only two

fundamental principles in the universe of God; viz. Truth and Error—Right and Wrong, and regards every system at work in society as the growth or development of one or other of these great principles, and as being either in accordance with, or in opposition to, its benevolent design. It is therefore of the utmost importance that we should ascertain what is the relation existing between the gospel system as set forth in the Bible, and the drinking system as found in society. Their relation may in general terms be said to be the same as that existing between Truth and Error, Light and Darkness, Life and Death. The drinking system is characterized by the grossest selfishness, alike dishonouring to God, injurious to society, and opposed to the highest interests of universal mankind. The gospel system is characterized by the most disinterested self-denial, which seeks the entire surrender of all the feelings and faculties of our nature, and the most devoted consecration of our talents to the service and adoration of the Godhead. The drinking system places men unnecessarily in the most imminent peril, by leading them to tamper with an enemy of the most insidious and destructive character. The gospel system inculcates upon us the spirit of watchfulness and prayer, and places all under the most solemn obligations "to abstain from all appearance of evil." "Moderate drinking," then, being unquestionably the appearance of drunkenness, which is admitted by all to be an evil, we find in the Christianity of the New Testament one of the most complete and comprehensive systems of total abstin-

ence that has ever been given to the world. Not a system of abstinence from this particular evil only, but from all evil, whatever aspect it may assume, or however universally it may be patronized; it is here alike uniformly reprehended and condemned. The language of Scripture is prompt, earnest, and decided, and admits of no tampering with the enemy. The religion it enjoins is no barren, unproductive generality, but a living, mighty principle, a faith which worketh by love, purifieth the heart, and overcometh the world. Let us have a full development of this active and controlling principle of Bible Christianity, which constrains its professors to conform their practice to its holy precepts, and we will have an end of drunkenness. Give us a community of sincere, consistent, and intelligent Christians, actuated by a firm determination to realize the requirements of a holy faith, and we will proclaim a jubilee of rejoicing, and celebrate the triumphs of the temperance reformation; but, alas! where shall we find such a community of disinterested truth-loving Christians, who at the high behest of Christian duty are prepared, with clean hands and pure hearts, to rush between the living and the dead, that this plague may be stayed. There is far too much of a temporizing, worldly-minded spirit among our modern professors of Christianity to achieve such a great and God-glorifying result. The gospel as set forth in the Bible is, as we have seen, adequate to put a stop to intemperance, but the gospel, as apprehended and set forth in the present day, has proved a signal failure; and why? Because

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without a recognition of the principles of temperance (which implies the moderate use of all that is necessary and non-injurious, and the entire disuse of all that is unnecessary and injurious) it is an incomplete system of morality, and consequently inefficient to remove any evil, while the source from which it flows continues to receive its sanction, encouragement, and support. Thus it is clearly evident while the gospel is able to put a final stop to intemperance, it can only be by putting at the same time a final stop to the "moderate use" of all intoxicating drinks. It does seem passing strange that the church should not long ere this have discovered that there is something terribly wrong either in the gospel system or in the minds of those whose duty it is to commend it to the world as the universal balm for sin-stricken humanity, and the grand Heaven-appointed means of the moral and social renovation of the world. For upwards of 1000 years it has been preached from the pulpits of this land, and yet the sin of drunkenness laughs to scorn the admonitions of ministers, and treats their anathemas as an idle tale, yea, as we have already seen, it lifts up its brazen front among the hosts of Zion, and plucks the black trophies of its deadly triumph from amid the Lord's anointed. Never was medicine more adapted to any diseased frame than is the gospel to the vice of drunkenness; but then in order to its being successful, it must have justice done it. There are three conditions essential to its cure of this vice, and as soon as these are complied with, the cure will be effective and complete. Its

precepts must be intelligently considered, honestly believed, and practically obeyed. How important, then, that these precepts should not be misunderstood! Let us look at some of them—"Abstain from all appearance of evil." "Be not conformed to this world." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." These, then, are some of the more important precepts of the gospel. Let them continue to be practically disregarded as at present, and the gospel is doomed to remain inoperative to a large extent. Let them be given effect to in the lives of all professedly Christian men, and in as far as they are personally concerned, drinking and drunkenness will be an utter impossibility.

Notwithstanding what we have written, there may be those ready to affirm that the use of intoxicating beverages is in itself neither morally wrong nor morally right, but a matter of indifference—that a man may drink alcoholic liquors without doing any wrong, or he may let them alone, without any virtue in the act of refraining. To this convenient mode of dismissing the claims of the temperance enterprise we reply in the language of the Rev. Theodore Cuyler of Brooklyn, one of the most distinguished divines and lion-hearted advocates of total abstinence. In a remarkable discourse lately delivered, he says:—"I solemnly protest that a question which practically involves the salvation or the damnation of millions is not to be 'whistled down the wind' in this summary

fashion. I ask you, Is it an indifferent matter whether you violate God's law against intoxicants written on your bodily constitutions? Is it a matter of indifference to go against the whole tenor of God's Word? Is it a matter of indifference to partake of that which doth bite like a serpent and sting like an adder? Is it a matter of indifference for you, fellow-Christians, to give your sanction and example in favour of those drinking customs which are cursing society and crowding hell with their victims? The proposition that the drinking of a glass of alcoholic intoxicant involves no moral right or moral wrong, strikes directly at God's law written on our bodies, and the law of self-denial written in His book. There is not a grog-seller in Brooklyn who would ask to have his dram-shop door set open wider than that proposition!"<sup>1</sup>

If the churches of Britain could be induced to look at the drink system in the light here presented, drinking and drunkenness, with their manifold miseries, would speedily be overcome. Let the church then realize her true position and renounce all connection with this prevailing foe, and with the love of God in her heart and the smile of Heaven upon her brow, she will sweep from our midst the whole machinery of the drink system, and prepare the way for a still more glorious achievement.

We have now seen that there is no sanitary measure, however searching, no system of education, however comprehensive, no diffusion of Christian principle,

<sup>1</sup> *League Journal*, Feb. 24th, 1872.

however extensive, exclusive of the principle of abstinence, adequate for the removal of this national evil. It is in the exclusion of this principle that the promoters of these movements have seriously erred, as well as in regarding drunkenness as a cause instead of an effect. Doubtless it is through drunkenness that many of our social evils are fostered, strengthened, and sustained; but reasoning upon the same principle of cause and effect, we are led to the inevitable conclusion that it is through drinking that drunkenness is created and upheld. Hence the necessity of dealing with "moderate drinking" as the cause of those evils so universally lamented and deplored, and which, as we have seen, are the consequences resulting from a continued neglect of a law in our moral and physical nature, which reason and revelation tell us, in most emphatic language, can only be avoided by a return to the observance of that law which is the practice of abstinence.

#### TOTAL ABSTINENCE.

We come now positively to affirm what we have already more than once indicated—that personal and entire abstinence is the only efficient remedy for drunkenness. Among all the movements which have agitated society, for the purpose of ameliorating human woe, and cultivating in the mind of man a laudable ambition that he might be raised in the scale of social and intellectual greatness, never was there—apart from that which pertains to the salvation of the soul—one more benevolent and important than the Temper-



ance reformation. It is benevolent, because it seeks to rescue the lost and abandoned whom every other agitation has failed to reclaim, to rid society of one of its most prolific and malignant evils, and prepare the way for a more elevated state of morality; and important, because upon its development depend the elevation of the people and the future greatness of the British empire. It was when, by sagacious and far-seeing men, deliverance from drunkenness was being despaired of, that teetotalism came forward to the help of disappointed and baffled philanthropy. While, in common with all other benevolent movements, it recognized in drunkenness that reservoir from which the tide of moral and physical degradation was strengthened and impelled, it at the same time lifted aside the dark veil which obscured the minds of a misguided people, and calmly pointed to the drinking system as the foul fountain from which this ocean of human misery was supplied. Having thus exposed the real primary cause of intemperance, it urged entire and universal abstinence as the only practical and efficient means by which it could be dried up, and when all its physical and moral concomitants, failing to be sustained, would of necessity speedily disappear. Notwithstanding the many objections which have been urged in opposition to this much-neglected movement, it is based upon the principles of moral and physiological truth, and supported alike by reason and revelation.

In the temperance movement we recognize one of nature's laws struggling to regain its long-lost

supremacy in the moral and physical constitution of man. While other movements seek to extract the thorn which has been festering in the flesh of the children of sorrow, it seeks to lead them into safer and more pleasant paths, where the thorns of intemperance are unknown. Other movements seek to alleviate the sufferings of those who are enslaved, but this movement seeks to strike off the fetters of the slave, proclaim liberty to the captive, and "deliver them that are drawn unto death, and those that are ready to be slain."

## CHAPTER IX.

## PHYSICAL ADVANTAGES OF ABSTINENCE

One of the most remarkable characteristics of the temperance cause is the cheering influence it exerts in the improvement of the physical condition of those whom it has been instrumental in reclaiming. Habits of cleanliness, improved health, and appreciation of domestic comfort and a reanimation of self-respect, are almost invariably the results which succeed its adoption. There are already thousands, nay, tens of thousands in the land who, reclaimed through its instrumentality, are living witnesses of this great truth. Almost simultaneously with its practice, those who have been rescued are ashamed of the clothing with which they were satisfied when enslaved to its degrading power, and are thus stimulated to industry that they may procure others in which they can once more mingle among general society. When such are the effects produced upon a parent, how speedily may the same principle be observed at work in the domestic circle, where all alike feel interested in the cultivation of those habits which have proved so conducive to their happiness and peace. Freed from the debasing slavery and unhallowed influence of the drink system, they begin to feel uncomfortable while associated with those whose dissipated company, once congenial to their taste, is now shunned and studiously avoided;

and when contemplating their past life are surprised that they could have contentedly remained so long in a degraded locality from whose polluted precincts they now earnestly long to be delivered.

Unlike intemperance, which creates longings it is unable to gratify, the temperance cause creates desires for improvement, and, by inculcating habits of industry and economy, provides the means necessary to their realization. Furniture and clothing it gradually bestows, until it ultimately provides with a comfortable abode those who continue steadfast. Would sanitary reformers but watch the silent influence of this wonder-working movement, they would recognize in it one of the most powerful allies they could possibly engage. Without the aid of public money or charitable relief, it is adapted to accomplish the object they so earnestly desire, and ultimately to convert their hitherto arduous and expensive work into a natural result flowing from its universal diffusion. If those interested in the elevation of the working-classes would but consider the claims and appreciate the importance of the temperance reformation, and by precept and example impress upon others the necessity of its adoption, they would do more to elevate them in the social scale, and place them in an honourable and independent position, than by the annual expenditure of vast revenues, which is like pouring oil upon the flames, tending rather to aggravate than mitigate the evils they deplore.

We have seen the benefits of temperance upon man's social and domestic condition; let us now endeavour

to prove that it is a powerful auxiliary in enabling him to encounter successfully the battle of life. In all circumstances and conditions total abstinence has been tried, and as an invariable rule it has been found that those who abstain maintain better health, find labour more pleasant, and get along the pathway of human existence more successfully than those who practise "moderate drinking." We have found from medical and scientific testimony that man is better without intoxicating liquors than with them; but, after all, the experience of every-day life is the most practical and infallible test. It is satisfactory to know that we are not left to speculate in this direction. This would have been very much the case half a century ago; but such has been the progress of the temperance movement, that, in all branches of industry, in every condition of society, and in all parts of the world, there are those who have voluntarily renounced the use of intoxicating liquor, and it is satisfactory to add, with the most beneficial results. At the sweating forge and at the desk, amid the scorching rays of summer and amid the icy snows of winter, in every country and in every clime, there are thousands of living witnesses to the fact that in all circumstances and conditions of human existence intoxicating liquors can be altogether dispensed with as an article of diet or as a beverage.

#### ABSTINENCE AND EXPOSURE.

The life of John M'Intosh, well known in his day as the "Teetotal Mail-guard," supplies the earliest

and most complete refutation furnished by the temperance movement, of the dogma that total abstinence is incompatible with exposure to the elements. John M'Intosh, while a young man, was, on the recommendation of the Duke of Athole, intrusted with the government mails on the route between Edinburgh and Dumfries. Of a generous and obliging disposition, young M'Intosh became a general favourite with the aristocratic and commercial classes, from which the passengers were then chiefly drawn. At the different inns where the horses were changed he was almost invariably presented with intoxicating liquors. An appetite was thereby formed which threatened to be his ruin. In 1831 he resolved to abstain from all intoxicants during the remainder of his life. Down to that period when railways rendered stage-coaches unnecessary, M'Intosh remained steadfast to his resolution, and amid all the changes of temperature and season enjoyed uninterrupted health, and was as remarkable for his cheerful disposition as for his stern and inflexible opposition to the drink system. During midnight storms and piercing frosts of winter, while coachman and passengers were dosing themselves with liquor to "keep out the cold;" and amid the scorching rays of summer, when they were regaling themselves with the same accommodating agent to "modify the heat," M'Intosh refreshed himself with tea or coffee. Thus, while his fellow-travellers were frequently benumbed with cold or prostrated with fatigue, he was scarcely ever known to complain of the one or the other. After the mail-bags were committed to the

railway company, M'Intosh accompanied them, and continued up till a few years ago to enjoy excellent health. Unfortunately he was killed by an accident—the cause of infinite regret to many friends, including a large number of temperance reformers, not a few of whom had been strengthened in their moral warfare by his faithful counsels and consistent example. The experience of thousands of the most studious and laborious mercantile, professional, and public men in every part of the world proves that it is a fallacy to regard intoxicating drinks as necessary for sustained mental exertion.

Richard Cobden, at a public meeting held at Bradford on the 20th December, 1849, called attention to the fact that two of the most unwearied members of the House of Commons (Colonel Thompson and Mr. Brotherton) were teetotalers. He further stated that Colonel Thompson, Mr. Bright, and himself, during the Corn-Law agitation, went on a tour throughout Scotland. They separated, and went through that part of the United Kingdom, lecturing every night and holding public meetings, and sometimes two meetings a day. On comparing notes at the end of their tour they found that not one of them had paid a farthing for fermented or intoxicating drinks of any kind.<sup>1</sup> This testimony is confirmed in the history of the agents and lecturers of the United Kingdom Alliance, the National, Irish, and Scottish Temperance Leagues, whose labours are frequently of the

<sup>1</sup>*Bradford Observer.*

most arduous description; and notwithstanding the exposure and worry to which they are subjected, we much question if there is to be found a more healthy and cheerful class of men in her Majesty's dominions.

#### ABSTINENCE AND EXTREME HEAT.

That hard physical labour amid the most trying exposure to heat is compatible with abstinence from alcoholic liquors is proved by the personal observation of Dr. Carpenter, whom we shall allow to speak for himself. He says: "When visiting Messrs. Boulton and Watt's celebrated factory at the Soho, Birmingham, some years since, we were much struck by the herculean aspect of a particular workman who was engaged in forging the steel dies (used in coining) into the massive blocks of iron in which they are imbedded. This, we were informed, was the most laborious occupation in the whole factory, requiring a most powerful arm to wield the heavy hammer whose blows were necessary to insure the union of the two metals, and involving also constant exposure to a very high temperature. The day was sultry and oppressive, and the additional heat of the forge was, to our feelings, almost unbearable; but we stood awhile watching this gigantic workman, the girth of whose chest seemed twice that of any ordinary subject, whilst naked to the waistband, and with the perspiration streaming down his head and body, he dealt the rapid and skilful blows of his ponderous hammer upon the heated mass. At the first pause we asked him (for



mere curiosity, for teetotalism was then scarcely talked of) what liquor he drank, and he replied by pointing to a whole row of *ginger-beer* bottles behind him, the contents of one of which he imbibed every ten or fifteen minutes. He stated, upon further questioning, that he found it quite impossible to drink alcoholic liquors whilst at his work, their effect being to *diminish his strength* to such a degree as to render him unfit for it.”<sup>1</sup>

The testimony of Dr. Carpenter is fully borne out by the following:—“The *Times* newspaper, in a graphic account (Sept. 1867) of the rolling of a fifteen-inch armour-plate at the Atlas Works, Sheffield, gave a powerful testimony to the superiority of abstinence:—“Sometimes we came on groups of men who were saturating in water the rough bands of sacking in which they were enveloped before going to wrestle with some white-heat forging; sometimes on men, nearly naked, with the perspiration pouring from them, who had come to rest for a moment from the puddling furnaces, and to take a long drink of the thick oatmeal and water, which is all that they venture on during their labour, and which long experience has proved to be the most sustaining of all drinks under the tremendous heat to which they are subjected.” One of the workmen, writing to the *Alliance News* in reference to this paragraph, observed (Oct. 12, 1867)—“Very many of the workmen at the Atlas Works are total abstainers, and at the Cyclops

<sup>1</sup> *The Physiological Errors of Moderation*, p. 19.

(where an armour-plate of fourteen inches in thickness was rolled more than two years ago, and where plates from four to nine inches in thickness, and of the finest quality, are occasionally rolled), the teetotalers are nearly man for man with the drinkers, the chief roller and furnaceman being teetotalers, one of fourteen and the other of eight years' standing." "Be it observed that during the actual manipulation of these iron-plates, all the workmen find abstinence essential to vigour and endurance."<sup>1</sup> We are further assured "that during the extreme pressure created by the war in the arsenal at Woolwich, the superior endurance of the teetotalers has become most apparent, especially in the hottest departments of the work, such as the casting of shells, for they have been able to make two or three days of overtime, whilst the moderation-ists have not made one."<sup>2</sup>

#### ABSTINENCE AND EXTREME COLD.

Let us now inquire whether alcoholic liquors are necessary to sustained exertion in exposure to extreme cold. Among the latest authorities upon this subject "is one in all respects most competent—Dr. Rae, of the Arctic expedition; and his testimony is most explicit, that the effect of alcohol during extreme cold is merely to purchase a temporary stimulus at the expense of subsequent and great prostration."<sup>3</sup>

<sup>1</sup> *Temperance Bible Commentary*, edited by Dr. Lees and Rev. Dawson Burns, p. 175.

<sup>2</sup> *Physiological Errors of Moderation*, by Dr. Carpenter, p. 24.

<sup>3</sup> *Alcohol: its Place and Power*, pp. 160 and 161.

We are further "told that the Russian authorities, well satisfied of the banefulness of alcohol as a calorific, interdict its use absolutely in the army, when troops are about to move during extreme cold; part of the duty of the corporals being to smell carefully the breath of each man on the morning parade, and to turn back from the march those who have indulged in spirits, it having been found that such men are peculiarly subject to be frost-bitten and otherwise injured." And once more to quote from Dr. Carpenter—"The Hudson's Bay Company have for many years entirely excluded spirits from the fur countries to the north, over which they have exclusive control; to the great improvement," as Sir John Richardson states, "of the health and morals of their Canadian servants and of the Indian tribes."<sup>1</sup> We have still another instance in the testimony of Captain Kennedy, who commanded the expedition fitted out by Lady Franklin herself, and who attributed the health of his crew "to the strictly teetotal principles on which the expedition was carried out."<sup>2</sup> Dr. Sydney Ringer informs us that "the experience of the celebrated Moscow campaign was of the same kind. It has always been found that during arduous marches, if water alone is taken, the health of the men is exceptionally good, but as soon as spirits are allowed, disease breaks out."<sup>3</sup>

Whether in heat or cold, in the exercise of physical

<sup>1</sup> *Alcohol: its Place and Power*, p. 160.

<sup>2</sup> *Physiological Errors of Moderation*, p. 9.

<sup>3</sup> *Hand-Book on Therapeutics*, p. 238.

or mental toil, we fearlessly assert that abstinence from intoxicating drinks is in no sense prejudicial to physical exertion. On the contrary, facts prove the reverse. However slow a certain school of philosophers may be to discover this truth, it is one which boat-rowers, pedestrians, pugilists, and acrobats have long since ascertained and turned to practical account.

#### ABSTINENCE AND THE ARMY.

The British army in India supplies us with many examples that abstinence from intoxicants is positively conducive to prolonged endurance. Dr. Jackson, a great authority on all matters connected with the hygiene of armies, has left his record thus:—"Personal experience has taught me that the use of ardent spirits is not necessary to enable a European to undergo the fatigue of marching in a climate whose mean temperature is between 73 deg. and 80 deg.; as I have often marched on foot, and have been employed in the operations of the field with troops in such a climate, without any other beverage than water and coffee."<sup>1</sup> Sir John Ross says, "My first voyage was to Jamaica, where the captain and several of the crew died. Excepting that I never drank any spirits, I took no care of myself. I exposed myself to the burning sun, slept on deck in the dew, and ate fruit, without feeling any bad effects. *I never tasted spirits, and to this alone do I attribute the extraordinary good health I enjoyed.*"<sup>1</sup> Professor Miller, in writing upon

<sup>1</sup> *Alcohol: its Place and Power*, p. 166.

this subject, says, "Lately I had the advantage of conversing on this subject with the veteran Governor of Gambia, and it gives me much pleasure to adduce here his important testimony to the same effect. Having passed nearly twenty-seven years of his life in foreign service, 'within the tropics, and frequently in the most unhealthy stations,' he attributes the preservation of his life and health, under God, mainly to this, that from the first he eschewed alcoholics and tobacco. A very large proportion of his comrades he has laid in the grave; and he accounts for their predecease, not by any difference in their constitution or service, but solely by the difference of their regimen. At first he tried both ways of it, and on that account his evidence is all the more valuable."<sup>1</sup>

Dr. Livingstone in all his African wanderings has been a water-drinker on principle. In his greatest consummated journey he started with one bottle of brandy as a medicine, but it was accidentally broken to pieces within the first few days, and its loss even as physic was not felt. The gallant Havelock was also a water-drinker. "In his *Narrative of the War of Affghanistan* he tells us that though Ghuznee was carried by storm, after a resistance stout enough to have roused the angry passions of the assailants, the Affghans were everywhere spared when they ceased to fight; and it is in itself a moral triumph exceeding in value and duration the praise of the martial achievement of the troops, that in a fortress captured by

<sup>1</sup> *Alcohol: its Place and Power*, p. 167.

assault, not the slightest insult was offered to one of the females found in the Zunanu within the walls of the citadel. This forbearance, and those substantive proofs of excellent discipline reflect more credit on officers and men than the indisputable skill and valour displayed in the operation. But let me not be accused of foisting in unfairly a favourite topic, or attempting to detract from the merit of the troops, when I remark in how great a degree the self-denial, mercy, and generosity of the hour may be attributed to the fact of the European soldier having had no spirit-ration since the 8th of July, and having found no intoxicating liquor amongst the plunder of Ghuznee. No candid man of any military experience will deny that the character of the scene in the fortress or citadel would have been far different if individual soldiers had entered the town primed with arrack, or if spirituous liquors had been discovered in the Affghan depots. Since, then, it has been proved that the troops can have forced marches of forty miles, and storm a fortress in twenty-five minutes, without the aid of rum; behaving after success with a forbearance and humanity unparalleled in history, let it not henceforth be argued that distilled spirits are an indispensable portion of a soldier's ration."<sup>1</sup>

Sir Charles Napier's Indian experience is a striking corroboration of the testimony of General Havelock. He says, "I was tumbled over by the heat with apoplexy. Forty-three others were struck, all Euro-

<sup>1</sup> *Narrative of the War of Affghanistan*, pp. 87, 88, 89.

peans, and all died within three hours except myself. I do not drink, that is the secret." Important testimony in favour of abstinence has been furnished by an officer of the Red River Expeditionary Force, in *Blackwood's Magazine* for January, 1871:—"All sorts of melancholy prophecies had been published in the papers as to the dangers we should have to encounter. We were to be devoured by mosquitoes and other flies. It was said the Indians themselves could not live in the woods during July; others, who knew the country, declared that the heat was then so stifling, that the most acclimatized hunters had to forsake them and seek for air and breath along the shores of Lake Superior. . . .

"No men ever began an undertaking, notwithstanding the evil forebodings of croakers, with lighter hearts; every man seemed as if he was embarking at Richmond for a pleasure trip on the river; and all, the private just as much as the officer, appeared to take a real earnest interest in their work. They were pictures of good health and soldier-like condition. Whilst stationed at Prince Arthur's Landing and the other larger camps, the men had fresh meat, bread, and potatoes every day. No spirits were allowed throughout the journey to Fort Garry, but all ranks had daily a large ration of tea. This was one of the very few military expeditions ever undertaken by English troops where intoxicating liquor formed no part of the daily ration. It was an experiment based upon the practice common in Canada, where the lumbermen, who spend the whole winter in the backwoods, em-

ployed upon the hardest labour and exposed to a freezing temperature, are allowed no spirits, but have an unlimited quantity of tea. Our old-fashioned generals accept, without any attempt to question its truth, the traditional theory of rum being essential to keep British soldiers in health and humour. Let us hope that the experience we have acquired during the Red River expedition may have buried for ever this old-foggish superstition. Never have the soldiers of any nation been called upon to perform more unceasingly hard work. And it may be confidently asserted, without dread of contradiction, that no men have ever been more cheerful or better behaved in every respect. No spirit-ration means no crime; and even the doctors, who anticipated serious illness from the absence of liquor, will allow that no troops have been healthier than we were from the beginning to the end of the operation. With the exception of slight cases of diarrhoea, arising from the change of diet, it may be said that sickness was unknown amongst us."

A somewhat curious but very significant testimony against the use of intoxicating drinks among soldiers and marksmen has been brought into prominent view by the Volunteer movement. We refer to the steadiness and precision of aim attained by abstainers. It is a well-known fact that the wonderful marksman, Cameron of Inverness, adhered to his pledge in circumstances of peculiar temptation and excitement. Horatio Ross, the captain of the famous Scotch team at Wimbledon, in addressing the Lord Provost and Magistrates of Edinburgh, in the Parliament House, on the



occasion of the reception of the Elcho Shield, which had been gained by the Scottish Eight, made the following statement: "There is one thing in congratulating Scotland on the victory gained by her volunteers that I cannot omit to notice. I refer to the circumstance that each of the successful competitors was strictly temperate, and I never knew a good marksman who was otherwise than temperate." The fact that intoxicants militate against precision of aim has been long recognized among sportsmen. R. H. W. Dunlop, C.B., author of *Hunting in the Himalayas*, after narrating an extraordinary adventure on the snowy peaks, attended by exhaustion, on which the party used some spirits, gives this impartial testimony: "I have myself no prejudice in favour of temperance doctrines, but I have left off entirely the use of beer, wine, or spirits, simply because I have found them inevitably and unmistakably mischievous. I attribute the steadiness of my hand in rifle-shooting very much to my not drinking wine or beer; and I have never in my life known any case of a hunter giving a fair trial to the system of drinking water, who did not find he could do better in walking, shooting, and endurance of every kind, than when on the 'strengthening system of beer and spirituous tonics.' Even in the present exceptional instance, I found that those accustomed to 'drink' were the first to suffer from the collapsing effects of extreme cold on the circulation, were the least benefited by the stimulant, and soonest lost the slight fillip of abnormal or excited strength it gave. Now in this instance the dram-

drinking was strictly, what it is often falsely assumed to be, 'medicinal,' the importance of the momentary stimulant being deemed worth the cost of after depression, or a few days' irritability of system."<sup>1</sup> Newtonensis, not a teetotaler, in his little work on shooting, says, "I am no advocate for employing any form of alcoholic beverages, unless in special cases, while actually out shooting. A glass of beer and a sandwich are well enough for those who are used to them; but in my experience I find nothing half so sustaining as a *hard-boiled egg and cold tea*."<sup>2</sup> In confirmation of what has been quoted of the experience of others, we may add that we are on terms of personal intimacy with a gentleman who has been long well-known as a sportsman. It has been frequently said, and we believe with truth, that for physical endurance and deadliness of aim he has no superior on the moors of Scotland. He never carries anything stronger than tea in his flask; neither was he ever known to drink a glass of spirits in his life.

#### ABSTINENCE AND LONGEVITY.

An additional advantage resulting from the practice of abstinence is to be seen from its results in the prolongation of life. The Rev. Dr. Ingram, of Unst, an abstainer for nearly half a century, affords a striking example of longevity combined with physical and intellectual vigour. Dr. Guthrie, who visited this

<sup>1</sup> *Meliora* for January, 1862, p. 23.

<sup>2</sup> *Hand-book on Shooting*, p. 60.

most remarkable man in November, 1871, stated at a public meeting in Berwick, immediately on his return, in regard to Dr. Ingram, that "at the extreme old age of ninety-six years he takes his place in the pulpit of his son—who is himself an old man—and preaches there with a power of intellect not in the least impaired, and with a voice like that of Spurgeon. A few years ago that patriarch might be found reading the Hebrew Bible without the aid of lexicon or spectacles; and though your minister (Dr. Cairns) is a most accomplished German scholar, and I fancy he could talk his way through Germany and no man could tell that he was not a native, Dr. Ingram is a more remarkable man in reference to German, for he began to learn the German tongue when he was eighty-six years of age. I went to pay my tribute of honour to that man, who is in every respect worthy of it, and who is a very remarkable example of two things—first, of the salubrity of the Shetland Islands. The fact is, the number of people there over ninety years of age is quite remarkable. Secondly, if I had to do what I did—namely, plead the cause of temperance and total abstinence—and I have myself been a total abstainer for twenty years, and believe that I owe my prolonged life and wonderfully recovered health with which I have lately been blessed to it—if I had to plead this cause again, I would take Dr. Ingram south by the first steamer, and I would carry him about and exhibit him on the platform, and have a portrait of him outside the door, as we see showmen sometimes do, as the best argument in favour of total abstinence

that I know of in this world. This venerable gentleman, forty-five years ago, when the total abstinence cause was first emerging from obscurity, happened to hear some one read out of a newspaper that on a man who had been the slave of drunkenness a *post-mortem* examination after death was made, and there was found an enormous quantity of alcohol in his brain. Dr. Ingram at once came to the determination that his head should never be made a whisky bottle, and from that day to this he had never touched any intoxicating liquor, and he is a living argument in favour of total abstinence."<sup>1</sup>

The fact that abstinence is favourable to longevity receives a remarkable illustration in the history of the United Kingdom Provident and Temperance Institution. The experience of the temperance section of this association affords one of the grandest exhibitions of the benefits of total abstinence, and constitutes an overwhelming argument against the drinking system. If we take the number assured in the temperance section at a given age, after an experience of twenty-five years, we find that for every 100 deaths which occurred among abstainers, there were 117 among the members of the general section. So much for the influence of total abstinence upon health and longevity. If we are to be guided by the lessons of experience, there are at least 100 persons insured in the temperance section still living, who, humanly speaking, would have been in their graves but for

<sup>1</sup> *Daily Review*, November 15th, 1871.

their practice of abstinence. The financial advantages are seen in the fact that there have been £27,768 less expended, in consequence of deaths among abstainers, than there have been among the non-abstainers. It is important here to notice that we are not speaking about drunkards, but about "moderate drinkers." It further appears from the twenty-five years' experience of this association, that "moderate drinkers," as a rule, are cutting short their lives to the extent of one year in every six—which amounts to something like ten years in an average lifetime. The results of the financial experience of the association are no less striking. Experience has proved that for every £4 of profit realized among the policyholders in the general section, there is a profit of £7, or 75 per cent. additional, accruing to those in the temperance section, which, be it understood, is kept separate and distinct. Such an argument as this comes home with all the power of irresistible conviction. Turning from home to abroad, we find, on referring to the government returns regarding the mortality of troops in India, that they are arranged into three classes, viz. abstaining, "temperate," and intemperate, the mortality being respectively 11, 25, and 44. It will thus be seen that the advantage in favour of abstinence compared with that of "moderate drinkers" is more than double, and when contrasted with that of the drunkard, it is fourfold.

Were it not that experience and daily observation attest the contrary, it would seem all but superfluous to press the claims of abstinence upon all in quest of

comfort, happiness, and long life. We cannot, however, close this chapter without an earnest appeal to those who may come under our influence, to shun the drinking system and all that pertains to it as they would an insidious pestilence. It is vain to say there is no danger. Facts stern and terrible, which have left their impress in almost every family in the land, teach the contrary. It would be a difficult task to find one of the half-million of drunkards who reel throughout these islands who was not at one time in precisely the same state of imagined security. While it would be difficult, and in many cases impossible, to say who among the drunkards of 1872 are to drop into the grave, and who among the moderate drinkers are to take their places, it is nevertheless a solemn and momentous fact, that just as certainly as the soldier who falls upon the battle-field has his place filled by another from the advancing ranks, so certainly is the place of the drunkard who drops into a dishonoured grave, supplied from the ranks of "moderate drinkers." Drunkards are daily falling fast and thick in every town and city in the land, and it becomes every "moderate drinker" to examine himself—to contrast the grounds of his imagined security with those who have fallen around him beneath the stroke of the deceitful destroyer. Let him then be honest with himself and faithful to the mission of his life, and say whether it would not be wise, as it is most unquestionably his duty, to resolve at once and for ever to abstain. We plead with one and all to adopt abstinence as a rule of life, not on the ground of

expediency, but as the observance of a law the requirements of which are imperishable, and its operations an indestructible necessity, if the ends of human existence are to be attained.

## CHAPTER X.

## LEGISLATIVE PROHIBITION THE DUTY OF THE STATE.

The manufacture and sale of alcoholic liquors as a beverage is not only a great political blunder, but it is essentially immoral; and the government that licenses it, and the people who tolerate it, are alike chargeable with guilt in the eye of the divine law. Let us first look at the position of government. So soon as the brewer or distiller proposes to establish a drink manufactory, he is reminded that the trade in which he is about to embark is a dangerous one—that all experience has proved it to be most injurious to the community, and hence no such establishment as that proposed can be permitted without the sanction of the government. This he is given to understand can be attained under certain well-understood conditions. Here, we apprehend, there is a great governmental blunder which is a reproach to our boasted civilization. Government very properly claim the right to prohibit the great body of the people from engaging in the manufacture, importation, or sale of intoxicating liquors, and in making exceptions, they become responsible for the prosecution of a policy at war with the first principles of legislation.

## NATURE AND DESIGN OF CIVIL GOVERNMENT.

Let us clearly understand the nature and design of civil government. If we take the definition of Ben-



tham—no mean authority in matters of this kind—we have in one short sentence a full and clear exposition of the object of civil government. Bentham says, “the sole object of government ought to be the greatest possible good to the greatest possible number.” And now we would ask, what is the relation of the drink traffic to this clear and explicit principle? The most superficial observer must be aware that although you were to search the wide world, no agency could be found more diametrically opposed to it. Had the object of Government been to secure the greatest possible amount of misery to the greatest possible number, where would it have found a more powerful and more universally adapted agency than the drink traffic?

Again, Judge Blackstone, in his standard work upon the nature and design of civil government, lays it down as a fundamental principle in legislation that all human laws must be based upon a recognition of the law of nature and the law of God, and that no man, nor any number of men, have a right to engage in any traffic or prosecute any course the necessary and inevitable consequences of which are prejudicial to the interests of the commonwealth. Government, while professing theoretically to recognize this principle, are nevertheless licensing men to engage in a trade prejudicial to the well-being of the community and subversive of the ends for which government is instituted. It is important here to inquire what is the object of civil government. If we understand it aright, it is to protect the life, the health, and property

of the nation, and otherwise to promote measures conducive to the comfort and happiness of the people. No sane man, conversant with the social condition of Great Britain, could be found seriously to affirm that the liquor traffic is in harmony or compatible with these objects. On the contrary, most men will be disposed to regard it as notoriously the reverse. True, in virtue of its being licensed it is conformable to human law, but it is none the less true that it is utterly and eternally at variance with that which is divine. The Rev. Albert Barnes very pertinently remarks that "the true object of legislation is to prevent, not to protect evil. God never instituted a government on earth with a view to its throwing a protecting shield over vice and immorality. He has never commissioned men to sit in high places to accomplish any such work. The end of government, so far as it bears on that point at all, is to suppress crime, to punish wrong-doers, to remove iniquity, to promote that which is just and true. And it matters not what the evil is, nor how lucrative it may be made, nor how much capital may be invested in it, nor how much revenue may be derived from it, nor how many persons may have an interest in its continuance. The business of the lawgiver is to suppress it, not to protect it; to bring it to as speedy an end as possible, not to become the panderer to it or the patron of it. What would be thought of a government that should, under any pretext whatever, take under its protecting care thieves, counterfeiters, and

burglars?"<sup>1</sup> This, be it observed, is no new doctrine: it was freely and without reserve proclaimed in the House of Lords upwards of a century ago. In a discussion which took place in that august assembly in 1743, the Bishop of Oxford expressed himself thus: "It is this temptation, my lords, which by public shops is thrown into every man's way, that makes me against admitting of any public retail; and I wish it were possible to prevent any private. I shall not take it upon me to blame our magistrates and officers of justice; but if the law now in being, be such a one as cannot be executed, surely it may and ought to be amended. Surely some law may and ought to be contrived which may be executed, for even the private retail of spirituous liquors produces daily most terrible mischiefs. But the other day, as I have been credibly informed, there were two children murdered by giving them a spoonful of that pernicious liquor called gin; and many children are murdered in the womb or upon the breast by the mother's drinking too plentifully of that enticing and bewitching liquor, which is certainly poisonous when taken in too great a quantity; and the poison is the more dangerous because it never nauseates, but, on the contrary, provokes a second draught, the second a third, and so on till the unhappy patient has taken too great a dose; and when one dose is wore off by sleep, it leaves such a languor as makes a new dose necessary for recruiting the spirits, —which is the reason that those who once begin to

<sup>1</sup> *The Throne of Iniquity*, p. 11.

debauch in this sort of liquor seldom give over repeating the dose till they have dosed themselves into their graves. Poisons, my lords, of all kinds ought to be confined to the apothecary's shop, where the master's character, and even his bread, depends upon his not administering too great a dose to any person whatever, and where the price is generally too high for any poor man to commit a debauch. Will you then commit the care of dispensing this poison to every ale-house keeper in the kingdom? I may say to every man in the kingdom who is willing to pay half-a-crown to the justices and twenty shillings a year to the government for a licence. Will you enable them to dispense this poison at so cheap a rate that a poor thoughtless creature may get drunk for threepence, and may purchase immediate death for a shilling? A cordial may be necessary in some distempers, and may be of service to the patient when moderately and skilfully administered; but no climate, no temperature of the air, can make a dram of spirituous liquors necessary to a person in full health and vigour." In reply to the argument that the duty of government was not to prohibit, but to limit, the traffic by the imposition of a heavy duty, the Earl of Chesterfield made use of the following remarkable expressions: "Luxury, my lords, is to be taxed, but vice prohibited, let the difficulties in executing the law be what they will. Would you lay a tax upon a breach of the ten commandments? Would not such a tax be wicked and scandalous, because it would imply an indulgence to all those who could pay the tax? Is not this a reproach most

justly thrown by Protestants upon the Church of Rome? Was it not the chief cause of the Reformation? And will you follow a precedent which brought reproach and ruin upon those that introduced it? This is the very case now before us. You are going to lay a tax, and consequently to indulge a sort of drunkenness, which almost necessarily produces a breach of almost every one of the ten commandments. Can you expect the reverend bench will approve of this? I am convinced they will not, and therefore I wish I had seen it full upon this occasion. I am sure I have seen it much fuller upon other occasions in which religion had no such deep concern."

Let it not, however, be supposed that the Earl of Chesterfield was opposed to a high duty. The reverse was the case. In reply to Lord Cholmondeley, who opposed restraints upon the traffic as prejudicial to British trade, he said, "If our people must make use of spirituous liquors, I shall always be for encouraging them to make use of those of a home rather than a foreign manufacture. But I shall never be for raising the British distillery upon the destruction of the British people; and therefore I shall always be for laying such restraints upon the use of spirituous liquors, even those of our manufacture, as may prevent as much as possible the people's destroying themselves by the abuse." Notwithstanding the opposition given to the Gin Bill of 1743 by the noble lords, whose advanced sentiments and distinct utterances did honour to the families to which they belonged, the bill was passed by a majority of 27. Ten of the

lords, to their credit, protested against the passing of the bill. The protest was an expression of genuine patriotism and interest in the well-being of the community, and was as follows:—1st. “Because the act of the ninth of his present Majesty, to prevent the excessive drinking of spirituous liquors, which is by this bill to be repealed, declares—that the drinking of spirituous liquors or strong waters is become very common, especially amongst the people of lower or inferior rank; the constant and excessive use whereof tends greatly to the destruction of their health, rendering them unfit for useful labour and business, debauching their morals, and inciting them to perpetrate all manner of vices; and the ill consequences of the excessive use of such liquors are not confined to the present generation, but extend to future ages; and tend to the devastation and ruin of this kingdom. We therefore apprehend that, if an act designed to remedy such indisputable mischiefs was not found adequate to its salutary intention, the wisdom of the legislature ought to have examined its imperfection, and supplied its defects; and not having rescinded it by a law authorizing the manifold calamities it was calculated to prevent.

2d. “Because the refusing to admit the most eminent physicians to give their opinions of the fatal consequences of these poisonous liquors, may be construed without doors as a resolution of this house to suppress all authentic information of the pernicious effects on the health and morals of mankind, which will necessarily flow from the unrestrained licentiousness permitted by this bill.

3d. "Because, as it is the inherent duty of every legislature to be watchful in protecting the lives and preserving the morals of the people, so the availing itself of the vices, debaucheries, and consequential miseries and destruction of millions, is a manifest inversion of the fundamental principles of national polity, and contrariant to those social emoluments by which government alone is instituted.

4th. "Because the opulence and power of a nation depend upon the numbers, vigour, and industry of its people, and its liberty and happiness on their temperance and morality; to all which this bill threatens destruction, by authorizing 50,000 houses (the number admitted in the debate) to retail a poison, which, by universal experience, is known to debilitate the strong and destroy the weak, to extinguish industry, and to inflame those intoxicated, by its malignant efficacy, to perpetrate the most heinous crimes. For what confusion and calamities may not be expected when near a twentieth part of the houses in this kingdom shall be converted into seminaries of drunkenness and profligacy, authorized and protected by the legislative power? and, as we conceive, the contributions to be paid by these infamous recesses, and the money to be raised by this destructive project, are considerations highly unworthy the attention of Parliament, when compared with the extensive evils from thence arising, so are we of opinion that if the real exigencies of the public required raising the immense sum this year granted, they could by no means palliate the having recourse to a supply founded on the indulgence of

debauchery, the encouragement of crimes, and the destruction of the human race.

"SANDWICH,	BRISTOL,	HAVERSHAM.
CHESTERFIELD,	DUNK, HALIFAX.	AYLESBURY.
TALBOT,		
BEDFORD,	} For the above reasons excepting the	second."
OXFORD,		
WARD,		

We commend these noble sentiments to those noble lords who now occupy the seats in the Upper House once filled by those distinguished patriots. We, at the same time, recommend the perusal of the above protest to the members of the House of Commons, and will be excused while we express an earnest hope that the genuine patriotism by which those noble protestors were inspired will daily increase among the members of the Legislature, and will at no distant day assert itself in the passing of a measure which will put an end to the moral, social, and political wrongs inflicted upon the nation by the liquor traffic.

Why the Government of a civilized and professedly Christian nation should continue, in view of the enormities of the public-house system, to extend to it their legislative sanction and protection, is to many a political puzzle. "The love of money is the root of all evil." In this truth, we apprehend, is to be found the solution of this, to many, inexplicable policy. To refer once more to the discussion of the Gin Bill. This appears to have been understood by Lord Hervey, who, in speaking of the bill, said that its "design is simply to encourage an abominable and pernicious



vice, and to make it a fund for bringing money into his Majesty's exchequer. Is this consistent with the public good? Is it consistent with the common rules of humanity? Is it consistent with common prudence? A famous writer upon ways and means has many years ago told us that where the use of any commodity is pernicious to the interest of the nation, or prejudicial to the health of the people, such an excise may there be laid as may amount to a prohibition of the commodity; for which reason he even then advised laying such a duty upon brandy and spirits as might amount to a prohibition; for, says he, the loss to the king's revenue would be recompensed by an increase in the customs upon wine, and the excise upon other liquors, the consumption whereof they undoubtedly hinder as well as that of flesh and corn. And to this I will add, that if any duty at all be laid upon such commodity as this author mentions, the parliament ought to take care to make it such a duty as may very near amount to a prohibition; for let the use of it be ever so pernicious to the interest of the nation, or prejudicial to the health of the people, if it be made a fund for bringing money into the king's exchequer, the king's ministers will encourage the consumption, and will neglect to execute or pervert any laws you can make for preventing or diminishing that consumption." Lord Viscount Lonsdale concurs in the same view, and said: "We have had a doctrine lately broached in this age—so fruitful of new doctrines—that private vices are public benefits; and as the consumption of gin is from henceforth to bring in

a considerable revenue to the public, I do not know but some future ministers may, upon this principle, propose giving a public reward yearly in every parish to the man who, within the preceding year, has been oftenest drunk with gin; for, except this, I can think of nothing that will tend more to the encouragement of this vice than the bill now before you. It will not only give the people free access to that liquor, but it will set up I do not know how many thousand devils whose interest and business it will be to tempt them to a debauch; for as the distillers and retailers will probably take the whole duties upon themselves, they will sell at a less profit than formerly, and what they suffer by the diminution of their profits they will endeavour to make good by the increase of the sale. Therefore I must look on every man who takes out a license as a sort of devil set up to tempt mankind to get drunk with gin; and the lower character he is of, the more busy, the more dangerous devil he will be, because his conversation and dealings will be mostly among that sort of people who are most liable to commit frequent debauches in the most pernicious of all pernicious liquors. But whatever may be the consequences in this respect, surely the public revenue is not to be put in competition with the health, the morals, and the quiet of the people in general. If we do this we may perhaps increase the public revenue for a few years, but at last we shall have little or no public revenue left either from this or any other source." The Bishop of Salisbury confirms the above by stating in the same discussion: "I am extremely

sorry, my lords, at being thus obliged to give my negative to a bill proposed as a fund for furnishing his Majesty with a part of the necessary supplies. No man can be more ready than I shall always be to comply with his Majesty's demands in this respect, because I am sure his Majesty will never demand any greater supply than is necessary for the public service, but I cannot agree to furnish his Majesty even with the necessary supplies in such a way as I think inconsistent both with religion and morality."

When we remember that upwards of a century has elapsed since these stirring and enlightened testimonies were lifted up in the councils of the nation, against that policy which raises public revenue from the crime and follies of the people, we feel disposed to doubt how far we are warranted in making such pretensions as we are in the habit of doing to having advanced in intelligence and a knowledge of political economy. What temperance reformer, on perusing these extracts from the speeches of those noble men, does not feel constrained to invoke Him who is the Governor among the nations to send once more men to occupy the high places in the nation, who will manifest the same interest in the welfare of their country, by speaking out in language as firm and faithful in the present age, when self-seeking and compromise are, in many cases, so offensively predominant.

#### SPECIALITIES OF THE DRINK TRAFFIC.

An additional argument against the legal sanction

of the liquor traffic is to be found in its special and peculiar character. Unlike almost every other trade, it is subject to no well-defined law, and recognizes no limit save that of universal anarchy and ruin. It is a well-understood principle in the conducting of all legitimate and useful trades, that to the extent to which labour is expended in the process of manufacture, the article increases in real value. For example, the stone cut from the mountain side, as it passes from one mechanic to another, on its way to its architectural destination in the building for which it was designed, increases in utility and importance at every transitional stage. Again, we might trace the tree from its being cut in the forest until converted into a useful article of household furniture, as an illustration of the same principle. How different in the case of the grain as it passes from the market-place through the hands of the brewer and distiller, until it issues in the fiery disease-producing liquid. The grain, instead of being improved, is rendered worse than useless, and that which was formerly a blessing is perverted into a curse.

Again, it is an elementary conclusion among political economists, that in proportion to the extent to which those engaged in the prosecution of useful and necessary professions succeed, to that extent do all classes in the community share in the general prosperity. This truth is so obvious that it requires no illustration, neither is it here necessary that we should prove that just in proportion as the liquor vendor succeeds in the prosecution of his immoral traffic, to

that extent does he detract from the prosperity of his neighbours and diminish their pecuniary resources by the imperial and local taxes which he entails upon all classes of the community. The selfish character of the traffic and its prejudicial action upon others, is seen in its relation to property. It is well known that when a landlord secures a licence for a shop he, as a general rule, succeeds in getting his rent increased by 30 and not unfrequently 50 per cent. To this, it may be said, society has no right to object; but when it is considered that by increasing his rent-roll he thereby depreciates that of the neighbouring proprietors, a palpable grievance is made out. In Edinburgh, when the magistrates exercise a praiseworthy desire to keep down the number of public-houses, it is found that licensed premises are at a premium. Indeed in many cases the amount of rent is altogether a secondary consideration. We have known as much as six, eight, and ten hundred pounds paid to a retiring tenant or to the representatives of a deceased publican for a transfer of licence and the "good-will of the business."

The effect of public-houses in depreciating the property of adjoining proprietors is illustrated by the following statement of Mr. Duncan M'Laren, M.P. for Edinburgh, in an address to his constituents on the 6th Dec. 1871. "At the corner of York Place and Broughton Street there was a house turned into a licensed shop—I know nothing about it that is objectionable, or anything at all about it. I don't want to single it out except as illustrating the view I take of

this case; probably there are twenty other cases just as good for my purpose, but because I happen to know the facts of this case personally, I refer to it. This house was let for £92 a year before it became a public-house, but when it was licensed the landlord got £120 a year. The landlord of the shop therefore got £28 additional rent, but the landlords of three self-contained houses contiguous to it lost, by the fall of the rents of three houses, one £15, another £15, and another £20. Thus those three houses fell in rental value £50 a year, while this one house rose £28; but besides this decrease in the yearly rental of these houses, each of them stood empty for a whole year. This was therefore a loss of £270 to these three proprietors in capital, and a loss of £50 a year in perpetuity, all in order that the owner of the public-house might get an increase of £28 a year. Speaking in a common-sense way, the question just comes to be—Why should not the people in York Place have the right to say by a majority, ‘We won’t allow a house to be erected in this place which is to injure and destroy the amenity of our houses.’”<sup>1</sup>

It is here we discover the motive which actuates the landlords as well as tenants of public-houses to put the machinery in motion for canvassing magistrates in their respective interests. Canvassing is a questionable practice on many occasions, but in this relation it reveals itself in a most offensive form. This we regard as one of the most potent agencies for

<sup>1</sup> *Daily Review*, 7th December, 1871.

the influencing, if not perverting, of the magisterial bench. If our licensing boards were elected by ballot from among a large number of respectable citizens, summoned together on the morning of "licensing day," and duly sworn, as in the case of a jury trial, there can be no doubt it would be a vast improvement upon the existing system.

Another peculiarity in the liquor business is found in the fact that it is at war with the interests of those engaged in it. While the families of the honourable trader are benefited by the industry of their parents, experience has proved that the families of the publican are to an almost incredible extent blighted and beggared in their character by reason of their connection with the liquor business.

The demoralizing influence of the liquor traffic upon those engaged in it is proverbial. Dr. Norman Macleod, chaplain to her Majesty, in a pamphlet addressed to publicans, gives a striking illustration of this truth. Referring to a town where he was at one time located as a minister, he states that, while resident in that locality, he took special note of the influence of the liquor business upon the families of those engaged in it, and the result of his observations is terribly instructive. There were 22 public-houses occupied by 39 families during the period of the doctor's observation. Of that number 6 families remained unscathed up to the time when he submitted his report. In the case of 19 one or more of the members of the family had been ruined by drink, and of the other 14 families every member had been irretrievably ruined by the

drink curse. Surely there is here terrible evidence of retributive justice.

The Rev. Mr. Walker, of the Gaboon Mission, in writing upon the mortality among the European liquor-traders in Africa, in the *American Missionary Herald* of February, 1871, says that many of them, when contemplating going home, "were cut down in a day! Death laid his hand on them, and visions of home became dark as Erebus. *And there was no miracle, and no special providence in this: it was only rendering to every man according to his deeds.*" Such traders, he adds, were, in the prosecution of their traffic among the natives, "bold, persistent, untiring, unscrupulous, unmerciful."

Chief-justice Platt declared that for thirty years he had kept written notes respecting several hundreds who had been engaged in the manufacture or sale of alcoholic liquors, and of them he could truly say that *twenty-four* out of *twenty-five* had become drunkards, or some of their families had; and *twenty-seven* out of *twenty-eight* had lost money by the business, the most of whom had made themselves bankrupt in character and fortune.<sup>1</sup>

In Dr. Littlejohn's able and elaborate report on the social condition of Edinburgh we have a striking illustration of the high rate of mortality among manufacturers and vendors of intoxicating drink. It is there shown that while in 1863 the mortality among bakers, blacksmiths, printers, and painters was under

<sup>1</sup>Reid's *Cyclopedia*, second edition, p. 71.



2 per cent., the mortality among wine and spirit merchants was nearly  $4\frac{1}{2}$  per cent., while among brewers it was no less than  $8\frac{1}{2}$  per cent.<sup>1</sup>

Mr. George Easton states that in three months at the close of 1854 he got the history of 500 publicans in his travels through the country, and he found that in every 35 men that had kept public-houses, from 19 to 22 on an average became intemperate; from the same number there were from 7 to 9 wives became intemperate; of their sons, from 14 to 15; and daughters, from 8 to 9.

Referring to our own experience, we have before us the names of seven men with whom we were personally acquainted—all resident in a village with a population not exceeding 400. Each of them abandoned honourable and useful occupations and became publicans. The history of each is singularly instructive. Only one is now alive, and he is an object of charity; two died bankrupt drunkards; one of them was burned to death; and the remaining two cut the thread of life and rushed into the presence of their God uncalled for. When standing by the death-bed of one of them, who had drunk as much laudanum as would have killed half-a-dozen men, we witnessed his wife with a breaking heart weeping by his couch, and his little curly-headed boy, six years of age, calling upon his mother to "waken his father," for he wanted to speak to him, we felt as if constrained to invoke Almighty God to make bare his arm, and, by arousing the nation

<sup>1</sup> *Report on the Sanitary Condition of Edinburgh*, p. 69.

to a sense of its duty, bring the ravages of this stupendous curse to a speedy and perpetual end.

Once more. All legitimate trades are amenable to the operation of the law of supply and demand. It is, however, otherwise with the traffic in strong drink. Other tradesmen regulate their production by the demand for the respective articles in which they deal; and in so far as these refer to furniture, clothing, and other necessities of life, the demand is regulated by the laws of nature and of reason. While it is true that the demand for strong drink creates the supply, it is no less true that the supply creates the demand. Like all other unnatural and artificial appetites, that for alcoholic liquors grows upon what it feeds. In short, it is the inherent tendency of intoxicating drink to create and continually excite a craving for an additional supply. This craving knows no limits but the grave. In order to its gratification, the miserable and deluded victim will sell his furniture, pawn his clothing and his Bible without remorse. In innumerable instances he has been known to take the shirt from his back and the shoes from his feet on a wintry night, and dispose of them for a few coppers to gratify the hell-created appetite which hunts him for his life. A high authority has said that "love is strong as death;" but strong drink will quench the most ardent affections, and in order to its acquirement the drunkard will cast the claims of wife and children to the winds, and without compunction leave them at the mercy of an unpitying world. When the drunkard has reached that stage of his career characterized as

dipsomania, he is of all men living most to be pitied. Blinded to all moral perceptions, and stripped of all self-respect, he becomes a living curse to those whom, by the strongest claims of nature and social life, he is bound to protect and love. For the miserable gratification which strong drink affords, he will become a voluntary exile from happiness and heaven, brave the terrors of temporal and eternal death, and, like a wandering planet fallen from its orbit, descend into the region of blackness and despair, illumined only in his downward career by streaks of lurid lightning that issue from the pit beneath.

So far back as 1849 we find recorded the testimony of one who, from his dealings and experience with the intemperate, is entitled to be heard on this subject. Dr. Guthrie, in his *Second Plea for Ragged Schools*, speaks of drunkenness as "a species, and the worst species of monomania. The powers of the mind become so enervated as to be incapable of resisting the seduction; and, account for it as physicians and metaphysicians may, the man is as unable to withhold his hands and resist the attractions of the spirit-bottle, as a piece of iron those of the magnet, or a stone that of the earth." Since that period, the opinions here expressed have received ample confirmation from the highest authorities in the medical and scientific world.

Dr. Peddie, F.R.C.P., of Edinburgh, who has made the physiological effects of alcohol upon the human system, and the nature of the craving of the confirmed inebriate, a subject of special study, gives a deliverance upon the subject, which presents to the confirmed drunkard

one of the most awe-inspiring pictures of his terrible condition, and is fraught with the most solemn warning to all and sundry who are tampering and trifling with this perilous and pernicious poison, which, by a species of infernal torture, has been extracted from reluctant nature. At a public meeting held in the Religious Institution Rooms, Edinburgh, in April, 1867, the doctor said, "There are those who, either from long over-indulgence or from hereditary constitutional tendency, become drunkards, and have constant cravings, which at times, after longer or shorter intervals, are quite irresistible. In such instances, the entreaties, tears, reprimands, or variously expressed disgust of the nearest, dearest, or most deeply interested friends, avail nothing in arresting a downward progress. It is in vain for the doctor to warn his patients of the certainty of ruined bodily and mental health, or the clergyman to talk of a lost soul. Suggestions of probable consignment to a prison, a poorhouse, a lunatic asylum, or to the place of endless torment, have no deterring influence. If drink can be got, it must be got, at any cost, or whatever may be the consequences. Truthfulness, honour, self-respect, and self-control are all gone in the mad endeavour to gratify this overwhelming propensity."

In consequence of the attention which Dr. Peddie had given to this subject, he appeared before a Select Committee of the House of Commons in March, 1872, appointed to consider the best means of treating habitual drunkards. In speaking of the depraved habits engendered by excessive drinking, he said—

"If ways and means could be obtained, and the opportunity arose, nothing would check the course of habitual drunkards. They would carry on their vicious habit with their eyes open, well knowing what they were doing and what would be the ultimate effects of it. After a time they would resort to shameful, disgraceful devices, mean and degrading practices, to conceal drink. He had found it wrapped up in stockings, rolled up in sheets, put into trunks or up chimneys, or under the bed, and in a late case of a lady, after all search had failed and the drunkenness continued, a bottle of brandy was found concealed under the armpit, and another was secured around the loins. There was such a determination to have drink, and the impulse was so strong, that it could not be resisted."<sup>1</sup> Dr. Skae, F.R.C.S., Physician to the Edinburgh Royal Lunatic Asylum, while under examination before the same committee, in speaking of dipsomaniacs, said—"These suffered from a kind of insanity, and the principal feature of such cases was that drink was consumed to any extent. Those who suffered from it would also drink anything they could get hold of. If they could not get spirits they would drink anything else, such as hair-wash, or anything that contained a stimulant. Where such cases occurred the sufferers ought to be confined for a very considerable time, in order to save them from the cravings for drink to which they were subjected. Sometimes the habit was continuous and chronic, and the drunkards

<sup>1</sup> *League Journal*, 23rd March, 1872.

would swallow anything they could lay hands on. He knew one case where a woman drank shoe-blackening and turpentine.”<sup>1</sup> The amazing power of the drink appetite is further shown by the following facts, which we state on the most reliable authority:—For a number of years, certain coal-porters, whose duty it was to deliver coal to the anatomical department of the University of Edinburgh, frequently contrived to obtain methylated spirits, which they drank without compunction.—Here also a man of talent connected with the medical school, who unfortunately could not be trusted alone in the museum on account of his craving for liquor, was a few years ago found poisoned, under peculiarly melancholy circumstances, by drinking methylated spirit.—A still more striking illustration of this diseased appetite is to be found in the case of a woman, also employed about the museum of the above institution, who was known to have actually drunk spirits from human preparations.—It is only a few months since a man was brought into the Royal Infirmary of Edinburgh suffering from alcoholic poison, due to drinking methylated spirits, of which a bottle partially emptied was brought in with him.—It is well known that methylated spirit is allowed to be sold duty free, on account of its nauseous properties being supposed to prevent the most dissipated from drinking it. These and other facts, however, prove the reverse, and demonstrate how completely the will may be destroyed and the power of self-control anni-

<sup>1</sup> *League Journal*, 23rd March, 1872.

hilated, in the case of the confirmed inebriate or dipsomaniac.

One of the most melancholy instances of the power of strong drink over its victims came recently under our observation. The parties involved were well known to us, and a few years ago appeared most unlikely to become the victims of the alcoholic scourge. They were a married couple, who for long lived on the most affectionate terms, and were most exemplary for their industry in business and activity as Christians. In a comparatively brief period they amassed several thousand pounds, and being without family, they retired from business while both in the prime of life. As it not unfrequently happens with those in such circumstances, who have no taste for literary or philanthropic pursuits, time hung heavily upon their hands, and both parties gradually fell into habits of drinking. As a matter of course, although in comfortable circumstances, they began to lose caste in society and became dissociated from all intercourse with the church, where for many years they had both been useful and respected. It appears an invariable rule that as those given to drinking become separated from friends, they become more addicted to intemperance. So it was in the case before us, until both parties became hopelessly enslaved. The appetite, which was at one time satisfied with beer and spirituous liquors, latterly became clamorous for some more fiery beverage. They then, as if with one consent, took to brandy-drinking, and woe to those who in their infatuation have entered upon this stage of the drunkard's career. Other

liquors, however sure, may be slow in accomplishing their deadly work; but brandy, when resorted to, drives all its rivals from the field and makes short work of its deluded votaries. After several days of incessant drinking the wife died, and was buried on a Wednesday afternoon. The husband was so under the influence of liquor that he was unable to attend the funeral. On the following Saturday evening we visited him and were surprised to find him in a dying state. The consciousness of his approaching end appeared to have sobered him, inasmuch as there was an intellectual perception of his position, which seemed almost supernatural. "Can you do nothing to comfort a man dying in despair like me?" was the exclamation which saluted us when we entered his bed-room. With a look of mingled terror and anxiety, he implored us to tell him about a Saviour, and to speak quick, as he was fast dying. His servant having told us that his calls for drink were incessant, we entreated him to banish from his mind all thoughts of that which had been his ruin, and to throw himself upon the mercy of Him through the merits of whose atoning blood salvation was alone attainable. While we thus continued to address him, he, with the wildest importunity, cried for drink. We endeavoured to remonstrate, but seizing our hand, he pressed it upon his naked stomach and said, "It is there! It is there! Oh! that terrible thirst!" A small bottle of gingerbeer stood upon the table. We poured a very little into a small tumbler. He seized it greedily with one of his hands, while we raised him in his bed;



but no sooner had he tasted it, than he threw it from him with a feeling of intense disappointment, and pronounced it to be "cold as ice." He survived but a short time, realizing the most intense mental agony, and died calling upon the Lord to "have mercy on his poor soul." Thus were husband and wife slain in one week by the foul demon alcohol; and when we stood by the grave which had been re-opened, and saw the one coffin laid upon the other, we felt as if there was in that tragedy an argument sufficient to convert the universal church to the practice of total abstinence.

It is now an ascertained fact that the drink appetite once confirmed can never be wholly eradicated; that is, the drunkard can never again be fortified with that principle of self-control and power of will which he originally possessed. In the physical world there is no forgiveness of sin. If a man, by criminality or neglect, lose one of his fingers, by no amount of repentance or care in the future can it ever be restored. So in like manner is it with the will or inherent power in man to resist strong drink. It may have taken seven or seventeen years to constitute him the slave of alcohol, and although he may have been a reclaimed abstainer for years, the same number of hours may prostrate him in drunkenness, if he again forget himself and tamper with the drink. The Rev. Theodore Cuyler, in his famous sermon, to which we have already referred, says:—"Alcohol poisons the blood in every vein. It assaults the very throne of our manhood and poisons the brain. It produces such a

subtle derangement of the very texture of the brain, that the drinker is tormented by recurrences of thirst for strong drink long after he has broken off the indulgence. There is not a reformed inebriate who does not carry in his brain a powder-magazine ready to ignite at the touch of one drop of strong drink."<sup>1</sup> A remarkable illustrative case lately attracted our attention. An individual whom we knew had been reclaimed from confirmed drunkenness nearly 20 years ago. He became devotedly attached to the temperance movement, latterly became a zealous missionary in connection with a popular church, and for many years preached the gospel and enforced abstinence with singular success. Ultimately his wife died and he fell into lowness of spirits, and latterly into failing health. The consequence was that intoxicating liquors were medicinally prescribed, and twenty-four hours afterwards he was helplessly intoxicated. Conscious of his weakness, he applied to the keeper of a temperance hotel and requested to be kept in voluntary confinement for upwards of a week. The result was that, although long respected by the congregation with which he was associated, he lost his situation, and when we last heard of him he was in the very extremity of mental and physical wretchedness.

Another still more heart-rending and terrible illustration of the power of the drink-appetite came under our observation some two years ago. Having at that time been engaged as editor of a weekly newspaper,

<sup>1</sup> *League Journal*, 24th February, 1872.

several communications reached us dated from the City Workhouse, and signed "A Pauper." We were at once struck with the vigorous style and sound philosophy for which they were remarkable. Shortly afterwards we were introduced to the writer, who, for a time, maintained strict reticence as to his antecedents. It was evident, however, that he was a man of great natural genius and intellectual attainments—that he had been highly educated and had mingled in literary circles, but was now a shattered wreck, ruined by strong drink. Our first step was to induce him to sign the abstinence pledge, when we found that many years previously he had been connected with the temperance movement, and was intimately acquainted with many of its leading representative men south of the Tweed. Ultimately he was engaged as a regular contributor to the journal, and being a ready writer, and liberally remunerated by the proprietor, he was speedily divested of his rags, improved in health, and reinstated in a creditable position in society. In all our experience we never met one who possessed a more thorough knowledge of the principles of the temperance reformation, more especially in its physiological aspect. He wrote a series of papers on the subject, and his description of the fearful nature of the drink-appetite, and the fiendish persistency with which it clings to its victims, was touching and terrible. The effect of his articles was to increase the circulation of the journal by thousands, and to create a spirit of thoughtful inquiry throughout many parts of Scotland. With all his knowledge of the wiles and

fascinations of the tempter, he became weak and helpless as a child when, at periodic intervals, he was assailed by the unnatural craving. His misery of soul while reason and duty struggled against the relentless demon, which by his own guilty act he had created, was only surpassed by those pangs of agony and remorse which drove him to madness and despair after the enemy had triumphed in his mental and physical prostration. Like many others in a similar position, he rose and fell alternately while struggling for his life, until his chequered career terminated in the blackness of eternal night, having perished by his own act in a state of delirium and madness. Facts like these speak home to the "moderate drinker" and drunkard alike, and in tones "loud as the seven thunders of the Apocalypse" call upon them to abstain. Moreover, such facts prove that if ever confirmed drunkards are to be saved as a class, one of two alternatives must be adopted, viz. we must either remove the drunkards from the drink, or the drink from the drunkards.

Mr. George Easton, whose experience as a city missionary and temperance advocate extends over a quarter of a century, and entitles him to be heard upon this point, says: "Facts prove that abstinence is possessed of power to rescue the drunkard, but they also prove that in many cases *the power* of the poor victim to hold by it has been so destroyed that he lets it slip and perishes. Of what avail is it to throw a rope, however strong it may be, to a drowning man whose hands are so benumbed that he cannot keep hold of

it? It is as a preventive rather than as a cure that abstinence is to be admired and recommended. All experience proves that the great work of temperance reformers is to get men persuaded to embrace abstinence while they have the power to hold it fast. No doubt there are men possessed of strong wills, who, although they have become drunkards, will hold on in the face of all opposition if you once get them to agree to abstain; but the great majority of men are not so constituted, and at all events, surrounded as they are with temptation, the work of reclamation is extremely difficult. From this we are taught the great importance of warning the young never to tamper with the deceptive drug, the nature of which is to create an appetite it has no power to satisfy, and which, when once created, is only surpassed in its relentless character by death itself."<sup>1</sup>

The Rev. James Ballantyne says: "The Hon. Neal Dow has laboured long as an advocate of the temperance movement, and has seen much good accomplished through the great enterprise. Foolish errors have been exploded, hurtful abuses corrected, tens of thousands converted from drinking habits to the principles of abstinence, multitudes saved from the drunkard's infamy, and many infatuated drunkards reclaimed. And yet, notwithstanding the accomplishment of an amount of good too great to be calculated, the dark burning tide of intemperance still sweeps across the land, leaving everywhere behind it blasted hopes,

<sup>1</sup> *Autobiography of George Easton*, p. 80.

ruined reputations, wrecked fortunes, broken hearts, desolated homes, crowded jails, and dishonoured graves. It was felt, therefore, that while moral suasion was doing much, it was failing to deliver the land from the withering curse of intemperance. It was proving feeble to bind the foul demon as the withs with which Delilah bound Samson of old. The terrible and destroying plague was not thus to be stayed. More stringent and thorough-going measures were needed. It was believed that the traffic was a grand source of the evil, and that while it continued to supply the snares, thousands would fall into them and be overcome. It was therefore proposed to strike at the very root of the evil. With this object the Maine Law was constructed, and propounded by the Hon. Neal Dow."<sup>1</sup>

#### THE LIQUOR TRAFFIC INCOMPATIBLE WITH NATIONAL SOBRIETY.

Not only is the drink system neutralizing much of the labours of temperance institutions, as well as those of other agencies, but it continues to manufacture drunkards as fast as they are being reclaimed. A writer in *Fraser's Magazine* for September, 1868, says: "Of course we all know that in spite of education, in spite of temperance societies, in spite of immense and most valuable financial reform, in spite of lightened taxation, more extensive markets, more intelligent workmen; in spite of a great increase in religious earnest-

<sup>1</sup> *Britain's Great Work*, p. 5.

ness; nay, and although the teetotalers of the three kingdoms are said to be between two and three millions, yet our drunkenness is apparently unabated, and our violent crime is worse than ever. The worst crimes are either caused by drink, or impossible without its aid; our pauperism ever increases, and is extremely alarming." The same writer, in referring to the abstinence movement, says that "in 1832 its influence was felt from Dunfermline to Bristol. In that year the word Teetotal, in its modern application, arose at Preston. It is said to belong to old Lancashire dialect, as a *reduplication* of Total. From Preston went forth ardent missionaries, preaching the new creed of total abstinence, over the whole land. FATHER MATHEW, some years later, passed over Ireland, riding as it were on a wave of moral enthusiasm, the effects of which have never been wholly lost. That fervent population, regarding him as an apostle, accepted from him the pledge in much sincerity, but were too weak of will to endure long against the eternal solicitations of the licensed trafficker. Enthusiasm delivered them for a little while from the slavery of habit, but was unable to impart abiding force and rational freedom; so that Father Mathew had to see and deplore the wreck of a very large part of his labours. Out of this mournful experience rose in many minds the conviction that the mass of our people are in too weak a state, too infantine a stage of development, to bear exposure to this insidious enemy which meets them at every corner; that moral dissuasion, however good and necessary, is insufficient;

and that the removal of temptation is essential to any permanent success with the weaker members of the community, who are a formidable fraction of the whole. Suppose them but one-twentieth—that is, a million and a half persons in the United Kingdom. How dreadful is the thought that legislators, knowing the weakness of such a mass of people, should say to a body of traders, ‘Sell intoxicating liquors to those persons as freely as you please, but *on two conditions*: You must stop short of making them drunk, and you must pay to the Queen ten shillings per gallon on all the proof spirits which you sell.’”

As it is of the utmost importance that temperance and social reformers of every name should see it to be their duty—without relaxing their efforts in moral movements—to demand the prohibition of the drink traffic, we submit the following testimonies to the wisdom and necessity of such a course. Lord Brougham, in the discussion of the Beer Bill in the House of Lords in 1839, said, “To what good, or with what consistency should the clergymen occupy themselves in inculcating piety and morals on the Sunday, and in visiting their parishioners, in order to tend their flocks and keep them in the right path?—to what good was it that the legislature should pass laws to punish crime, or that their lordships should occupy themselves in finding out modes of improving the morals of the people by giving them education?—what, in the name of Heaven, could be the use of all the education they could bestow,—what the use of sowing a little seed here and plucking up a weed



there, if these beer-shops were to be continued, that they might go on to sow the seeds, not of ignorance, but of that which was ten times worse—immorality broadcast over the land, germinating the most frightful produce that ever had been allowed to grow up in a civilized country, and he was ashamed to add, under the fostering care of parliament, and throwing baleful influences over the whole community.”

Governor Smith, of the Edinburgh City Prison, says, “Build a church and a penitentiary in every street, with all the means and appliances on the side of religion and virtue, and allow a dram-shop to be opened every second or third door, with all its appliances toward vice and crime, and the result will be, that criminals of all sorts will be produced much faster than they can be reclaimed.”

The Rev. R. W. Vanderkiste, author of the *Dens of London*, says, “We may build churches, and multiply chapels and schools, but until the drinking habits of the people are changed, we shall never act upon them as we would wish. While the pot-house is their church, gin their sacrament, and the tap-room their school-room for evening classes, how can we adequately convert them?”

The foregoing testimonies are corroborated by Mr. Charles Buxton, the extensive brewer, who says, “It is in vain that every engine is set to work that philanthropy can devise, when those whom we seek to benefit are habitually tampering with their faculties of reason and will—soaking their brains with beer, or inflaming them with ardent spirits. The

struggle of the school, the library, and the church, all united against the beer-house and the gin-palace, is but one development of the war between heaven and hell." Reader, think of this, from one of the most extensive brewers in the United Kingdom !

It may appear to some an unwarrantable statement, but after studying the character and condition of the "lapsed masses" for the last twenty years, we feel compelled to state that there are thousands of our fellow-countrymen so sunk and saturated in moral and physical dilapidation, that humanly speaking they are beyond the power of reclamation ; in short, without a change in the social conditions by which they are surrounded, no power can arrest them in their perditionward career. This may be deemed, and no doubt is, a terrible thought, but it is as truthful as it is terrible, unless the teachings of history, experience, and observation are to be utterly disregarded. A few days ago a prisoner was brought before us for examination who had been upwards of twenty times convicted in Edinburgh for assaults committed in each case under the influence of drink. He is only thirty years of age, and as will be seen has spent upwards of five years in confinement, exclusive of the time spent in prison before trial. He is an expert tradesman, and can with ease earn twenty-five shillings per week. There is nothing of the criminal type in his appearance. He is quiet and peaceable when sober, but a perfect fiend when under the influence of strong drink. Again and again he has signed the temperance pledge, but when beset with

temptation is unable to withstand that ungovernable appetite which he has so long criminally indulged. As an illustration of the thralldom in which strong drink holds its victims, we submit an extract from the criminal records of the city of Edinburgh upon the case in question.

*Note of convictions against ———, residing in ——— Close, at present in custody on a charge of assault.*

*15th December, 1871.*

**POLICE COURT.**

1. 26th July, 1853 .....60 days' hard labour.
2. 17th August, 1854 .....60 days' hard labour.
3. 8th February, 1859 .....£2 caution or forty days.

**BURGH COURT.**

4. 11th January, 1854 .....60 days.
5. 24th April, 1854 .....60 days.
6. 29th January, 1855 .....60 days.
7. 17th January, 1857 .....60 days' hard labour.
8. 30th April, 1860 .....20 days.
9. 9th August, 1861 .....60 days.
10. 28th August, 1862 .....60 days.
11. 3d February, 1863 .....60 days.
12. 3d June, 1863 .....10s. or 5 days.
13. 17th August, 1864 .....60 days.
14. 26th June, 1871 .....60 days.

**SHERIFF COURT.**

15. 28th August, 1857 .....9 months.
16. 29th November, 1861 .....60 days.
17. 2d February, 1861 .....60 days.
18. 11th August, 1863 .....60 days.

- 19. 9th May, 1864.....60 days.
- 20. 22d March, 1865.....18 months.
- 21. 20th December, 1866 .....10 days.
- 22. 7th March, 1867 .....60 days.
- 23. 13th May, 1868.....60 days.

*Note.*—Has also been four times apprehended on charges of assault, but liberated on account of insufficient evidence.

A still more deplorable case was some time ago brought before our notice. While visiting the Calton Prison, we were introduced by the governor to a prisoner, whose chequered career and the recital of whose story it was impossible to contemplate without feelings of painful interest. We found him in a cell teasing oakum, and more resigned to his situation than we find most prisoners are. During our conversation with him we learned that he had been committed to the prison of Edinburgh upwards of 300 times, and that, with one solitary exception, drink was either directly or indirectly associated with his incarceration. Curiosity prompted us to make special inquiry into the minute details of this prisoner's life, and we find that since the year 1815 he has spent upwards of thirty-seven years in that criminal institution. Since we were introduced to this confirmed inebriate in prison he has more than once appeared before us at the police-bar. Instead of sending him to prison, we had him on one occasion conveyed to the House of Refuge, and on another to Craiglockhart Workhouse, with instructions to treat him with as much consideration as was consistent with the discipline of the institution. Notwithstanding his promises to remain,

it was of no use, a few days having sufficed to make him leave a position of comparative comfort that he might again gratify his morbid craving for that which has proved to be his relentless foe.

As the reclamation of the dissipated is a subject upon which we are desirous that society should realize the truth, and as the position we have assumed is one from which many may be disposed to dissent, we have appealed to the testimony of those who are most competent to speak from experience. We have consulted Mr. Gunn, who occupied the position of a warder in the Edinburgh police-cells for upwards of forty years, and he states that while all moral and religious appliances have been brought to bear upon those in confinement, reclamation of the abandoned and drunken he had long been forced to regard as well-nigh impossible. Tracts might be given them, the touching story of the prodigal might be read and affectionately pressed upon them for encouragement, and the blessing of God might be invoked upon the means used for their restoration, but without any permanent result. Impressions might be made and resolutions formed, but no sooner were they surrounded with the facilities and temptations of the licensed curse, than they fell before its resistless power. We have asked Mr. Smith, the governor of the Calton Jail, and he informs us, that after nearly thirty years' experience, during which upwards of 150,000 criminals have been committed to his charge, they are rare and exceptional cases where hardened criminals are permanently reclaimed. We have asked Mr. Linton, superintendent of the

Edinburgh police, before whose bar 40,000 prisoners have passed who were drunk when apprehended, and his testimony is that the cases are few indeed where those who are dissipated and abandoned, and "known to the police," have been found permanently susceptible of moral influence. We have consulted Dr. Littlejohn, the medical officer of health in Edinburgh, and he has assured us, that after sixteen years' experience in the prosecution of his arduous profession, he has come in contact with thousands of the dissolute and degraded—many of them in a dying state—but has scarcely known a case where those confirmed in dissipation and vice had either been permanently restored to a virtuous life, or had died, leaving behind them a reasonable ground of hope for the future.

In the face of these united testimonies we submit it is satisfactorily proved, that so long as the liquor traffic is licensed and upheld as a great social institution, the conditions necessary for the moral, social, and religious elevation of the people do not exist.

#### PROHIBITION OF THE TRAFFIC A NECESSITY.

The question then which the inhabitants of this country have to decide is, whether the traffic in strong drink shall be prohibited, or the elements of social disintegration allowed to continue to develop themselves, until they involve the nation in one general collapse. There are already sapping and mining underneath the pillars of virtue, morality, and religion, those active agents of social dissolution, which have

proved the certain precursors of national ruin in every age of this world's history. It is impossible calmly to contemplate the increase of crime, and that surging, seething mass of pauperism and prostitution which afflicts our country, and not discover cause for the gravest apprehensions. With upwards of a million of the population of the United Kingdom steeped in pauperism, with upwards of half a million tainted with crime, and nearly a quarter of a million unfortunate females who have lapsed from virtue, we have before us a sad picture of the social condition of British society. Surely such a state of things calls loudly for a change in our social arrangements and national policy. Let the existing influences continue, and who can contemplate the future of our country without forebodings and alarm? One thing is self-evident; until society is prepared to wash its hands from all complicity with the drink traffic, it must make up its mind to bear the consequences.

The question here presents itself, Is the prohibition of the liquor traffic practicable? In order to the removal of any evil there are two conditions necessary to be observed. Before we can hope to succeed in any such undertaking as that proposed, we must first be satisfied that the evil is of human origin, and that it exists in opposition to the divine mind. No one acquainted with the history of the drink traffic can doubt that it was established by human agency, and none who have just conceptions of the divine character can for a moment believe that it has the divine approval. To our mind it would be blasphemy to charge

God as the author of that traffic whose foundations are laid in human gore, and whose corner-stones are knit together with the heart-strings of the millions it has enslaved. At the same time we should regard it as scepticism to doubt that it shall ultimately be removed. That the liquor traffic of this country will be overthrown, we dare not for a moment doubt. At the same time it would be extreme folly to believe that its subjugation will be secured without a resolute and desperate struggle. In the enormous capital invested in the traffic, in the fictitious and increased value which it attaches to licensed property, and in the vast number of not over-scrupulous members of the community engaged in it, we have a substantial guarantee that the drink traffic of Great Britain will not be stamped out without an organized and violent resistance. The hostile elements with which temperance reformers have to contend are numerous and powerful, but it is something to know that their warfare is a righteous one, and that the God of battles is on their side. "Every tree which my Father hath not planted, shall be rooted up," is the declaration of the omniscient Christ, and from this let every desponding temperance reformer draw inspiration and take courage while pressing on the siege against that hoary stronghold of sensuality and crime, "within which is encamped the most rapacious of the people's plunderers and the subtlest of their foes."

Not only is the prohibition of the liquor traffic practicable, but already there are hopeful indications of its approaching doom. For upwards of forty years



public attention has been specially directed to the evils of the drink system, and the claims of the temperance reformation faithfully enforced. The result of this has been to create a strong healthy temperance sentiment in the country, which pervades all classes of the community. The temperance work, though long peaceful and unobtrusive, has been sowing the seeds of restlessness and disaffection with the drink traffic, and these are now developing themselves in a strong national disposition for electoral action against it. The issue raised by the temperance agitation is clear, logical, and distinct. The total and unconditional prohibition of the manufacture, importation, and sale of intoxicating liquors as a beverage is indispensable to the deliverance of our country and the progress of our race. Public opinion is being rapidly prepared, and is already clamorous for consummation of the work. Faith, courage, and perseverance are alone required on the part of the friends of humanity and social progress to evoke that healthy latent sentiment which permeates the community. Already parliament has been brought to consider the question with most satisfactory results.

#### RESULTS OF PROHIBITION.

Permissive legislation, or "local option," as Mr. Gladstone terms it, is the means by which the prohibition of the liquor traffic is sought to be secured. The permissive veto, as in the case of all good and beneficent agencies, is simple, and commends itself to

the favourable consideration of reformers of every name. Moreover, the experiment of local prohibition has been tried under different circumstances and in various parts of the empire with uniform success. So far back as 1849 the General Assembly of the Church of Scotland, by returns from 478 parishes, demonstrated that according to the existence of public-houses were drunkenness, immorality, and pauperism found to prevail.

The advantages of prohibition have been experienced in each of the three kingdoms. In Ireland, in a district embracing no fewer than seven electoral divisions of the Dungannon Union—equal to 61½ square miles—there is not a public-house to be found, though embracing a population of 10,000. The result is that there is all but an entire immunity from crime, and poor-rates are reduced to a minimum. In England we find another illustration of the benefits of prohibition in the case of Saltaire, near Bradford. In that neighbourhood for a number of years neither public-house nor beer-shop had been permitted to exist. As a consequence the superiority of the work-people to those in surrounding towns was marked, while crime and pauperism were reduced to a minimum. Latterly a beer-shop was opened under the mistaken notion that in the absence of public-houses the prejudicial results of the traffic would not be experienced. Before it had been a twelve-month established its demoralizing influence was felt, and its suppression resolved on. Again, in the province of Canterbury there are upwards of one thousand parishes, with a population of 220,000, in which there is neither public-house nor beer-shop; and where, in

consequence of the absence of these inducements to crime and pauperism, the intelligence, morality, and comfort of the people are such as the friends of temperance would have anticipated. The experiment of local prohibition has been also extensively tested in Scotland. Numerous parishes in every district of the country have for many years been rid of the traffic in every shape and form, and the results have uniformly been satisfactory. In 1869 we laid a return before a Parliamentary Committee, which shows that of 12 parishes in the south of Scotland without public-houses, and containing a population of nearly 7000, there were 214 paupers; while in 7 contiguous parishes with public-houses and a smaller population, there were 357 paupers, being an increase on the parishes with public-houses of 143.<sup>1</sup>

These facts establish beyond the possibility of cavil that in the absence of the drink traffic there is uniformly a corresponding diminution in those elements of social deterioration which it never fails to produce. It has further been established that the prohibition of the traffic in all parts of the three kingdoms is perfectly practicable wherever it is in accordance with the mind of the inhabitants.

#### CONCLUSION.

What, then, is the great lesson to be derived from the consideration of this vastly important subject? Simply this: that if ever drunkenness and its concomitant elements of social debasement are to be successfully met, their productive power must be removed.

<sup>1</sup> *Parliamentary Report on Poor-law*, p. 465.

We say removed,—not by an arbitrary fiat of a despotic power, but by an Act in harmony with the expressed convictions of an enlightened people. We may be told that this is a consummation never to be realized. We are reluctant to believe that there is not still left in our country sufficient self-denial, patriotism, and Christian principle to consummate such a work. If our forefathers hesitated not to pour out their heart's blood on the altar of patriotism, surely their descendants have not so degenerated as to refuse to sacrifice a jug of beer or a glass of wine in behalf of a sinking country and for the weal of coming generations. If, however, in this we are mistaken, it is well that society should make up its mind to bear the ever-accumulating consequences of our national guilt; for as surely as the nations of the past have perished by their own inherent rottenness, so surely must our country follow in the wake of ruined empires and conquered kingdoms. The hostile forces are already within our gates, and beleaguer every town and city in the land.

True, we may not hear the shout of battle in our streets, or the thunder of cannon in the distance. True, we may not dread the approach of hostile fleets, or the advancing march of sabred hosts; but our position as a nation is none the less insecure. We may be told that the people do not believe in such a coming crisis. Neither did any people, from the days of Noah down throughout the ages of the past, realize their approaching doom till irrevocably sealed. The consumptive patient may not realize his coming end although death may be at the door; still the hectic

flush, the attenuated hands, and the fatal cough proclaim the certainty of approaching dissolution.

Finally, we would appeal to every class in the community to realize at once our danger and our duty. Proprietors of the soil, whose revenues are being gradually absorbed by the relentless maw of this devouring monster—commercial men, whose ranks are ever and again being thinned by the distracting elements of stagnation and bankruptcy—we would plead with you to strike in self-defence for social emancipation. Working-men, who are called upon to bear in your persons and families the brunt of this terrible scourge, we would summon you to combine and rise in the power and might of your remaining strength, and shake off this heavy incubus which, like an eternal nightmare, has settled down upon your fatherland. To ministers, missionaries, and Christians of every denomination we would appeal. There is here work upon which you cannot refuse to enter if you are not to prove false to your profession and recreant to your God.

By firm, united, and persistent action, the drink demon *can* be exorcised. Let this be done, and there opens up a glorious future for our country. If, however, the traffic shall continue to receive the sanction and patronage of the legislature and the church, Great Britain, with all her social, political, and religious institutions, must succumb to the blighting influence of this licensed curse.





